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Howard MacCord dies, ASM founder

By Dennis Curry, *Maryland Historical Trust*

Howard A. MacCord Sr., a stalwart practitioner of Middle Atlantic archeology since the 1930s, died Nov. 3 in Richmond, Virginia, at 93. Howard was born in Irvington, New Jersey, on Oct. 23, 1915 and was raised in Washington, D.C. There, an easy access to the Smithsonian Institution and such notables as Aleš Hrdlička, Frank Setzler, Neil Judd, Waldo Wedel and T. Dale Stewart led to a life-long devotion to archeology.

His first archeological excavations were at the Warehouse Creek ossuaries in Charles County, assisting Judge William Graham and Stewart in 1933. Later in the 1930s, he again teamed up with Graham and Stewart to excavate the protohistoric village of Patawomecke in Stafford County, Virginia (he subsequently contributed to Stewart's report on this site published by the Smithsonian in 1992).

In 1939, Howard was one of the young men hired by Alice L.L. Ferguson to assist in her excavation of the Accokeek Creek site in Prince George's County, Maryland.

Howard spent his first professional career in the U.S. Army. He joined the National Guard in 1930, at age 15, and went into the Army in February of 1941. He retired as a colonel in 1962 after 30 years of service. During World War II, he saw postings in Germany and France and later served in postwar Japan and during the Korean conflict.

Throughout these years, however, his interest — and participation — in archeology never waned. In fact, he managed to carry out some excavations while stationed in Japan, resulting in a three-part article in American Antiquity, "Contributions to the Archaeology of Northern Honshu" (1955-56), and another, "Archaeology and the Ainu" (1959).

Back in the States, he carried out part-time excavations and surveys while stationed at Fort Bragg in North Carolina and at Fort George G. Meade in Maryland.

Following his retirement from the Army in 1962, Howard was ready to jump into archeology full-time. That year he was appointed to the Virginia State Library's newly created position of Virginia

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Avoid an annoying pledge drive, renew ASM now

Have you renewed your membership in ASM? Now is the perfect time to do it. Why wait until bill collectors and collection agencies show up on your doorstep and tie up your telephone? Avoid the crush by sending in your membership form now. You will find it inside this newsletter.

Membership isn't expensive and you get all the benefits of ASM membership plus the knowledge that you are helping to find and preserve Maryland's history.

Upcoming events

December 6: ASM board meeting, Columbia central library, 9.a.m. All are welcome.

Volunteer opportunities

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

Montgomery County is offering opportunities for lab and field work Wednesdays, 9:30 to 2:30. Call 301-840-5848 or contact james.sorensen@mncppc-mc.org or heather.bouslog@mncppc-mc.org. CAT opportunity.

ASM field session collection: Volunteers are needed to work on up-grading collections associated with previous field sessions. Currently being curated is the collection from the Late Archaic Baldwin site collection. The lab in Crownsville is open Tuesdays from 9:30 until 4. For additional information contact Louise Akerson lakerson1@verizon.net or Charlie Hall hall@mdp.state.md.us.

The Lost Towns Project of Anne Arundel County. 410-222-7440.

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

Jefferson Patterson Park invites volunteers to take part in its various activities, including archeology, historical research and artifact conservation. Contact Ed Chaney at echaney@mdp.state.md.us or 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. Remember to add the extra A in archaeological.

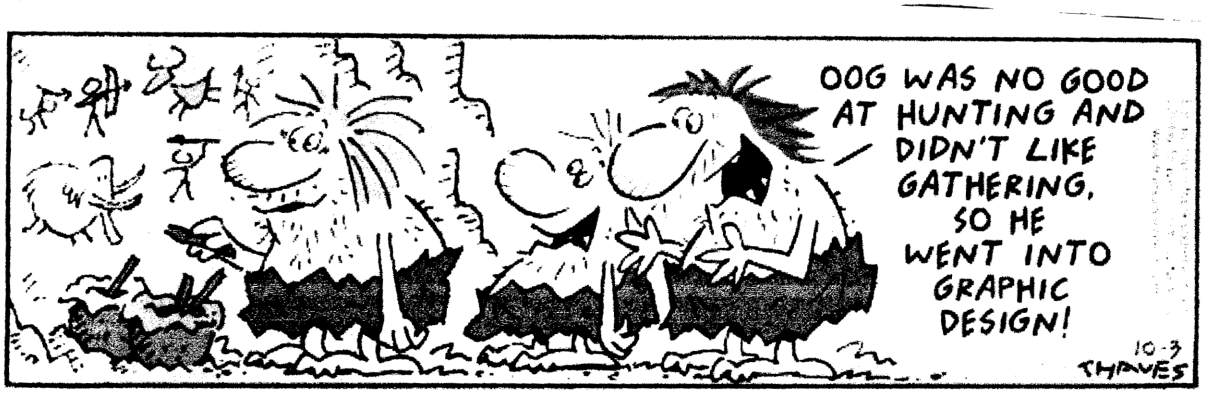
CAT corner

For updates and information on CAT activities check the ASM website.

A website has been set up for CAT candidates and graduates: http://tech.groups.yahoo.com/group/MDcat/ . To join the group email MDcat-subscribe@yahoogroups.com Members can choose to get emails or just use the website to send messages. Courtesy of CAT candidate Tom Forhan.

Special fieldwork opportunity: Richard Ervin of SHA is working on the Broad Creek Cemetery, a 17th through 19th Century cemetery on Kent Island. On occasion and on very short notice, it is necessary for him to conduct emergency excavations in preparation for new interments. Work is expected in October. Contact him at 410-545-2878 (days), 410-643-7128 (evenings) or by email at rervin@sha.state.md.us

by Bob Thaves



Annapolis find has African origin

By John Noble Wilford

Condensed from the New York Times, October 21, 2008

Over the years of exploring the old houses and streets of Annapolis, Md., archeologists have uncovered a trove of artifacts of early American slave culture. Among them are humble remains connected with religious practices, which bear the stamp of the slaves' West African heritage.

Early in the 18th Century, as they were being baptized, African-Americans clung to "spirit practices" in rituals of healing and the invocation of ancestral and supernatural powers. Sometimes called black magic, these occult rites would persist in America in modified form, later, as voodoo and hoodoo.

University of Maryland archeologists have discovered in Annapolis what they say is one of the earliest examples of traditional African religious artifacts in North America. It is a clay "bundle," roughly the size and shape of a football, filled with about 300 pieces of metal and a stone axe, whose blade sticks out of the clay, pointing skyward.

The bundle, found in April and dated to 1700, appears to be a direct transplant of African religion into what is now the United States, said Mark P. Leone, a professor of anthropology at Maryland who directed the excavations. The materials and construction, he said, differed from the hoodoo caches his teams had previously found in Annapolis.

"The bundle is African in design, not African-American," Leone said in an announcement of the discovery.

In interviews last week, Leone and scholars of West African culture said they could not yet determine the bundle's association with a specific religion or ethnic group.

Frederick Lamp, curator of African art at the Yale University Art Gallery, said there was "no reason to doubt" the bundle's direct link to West African religious practices. "But bundles filled with materials seen to have extraordinary spiritual power were used by many different cultures in Africa," he said.

Matthew D. Cochran, a doctoral student in anthropology at University College London, who uncovered the bundle, said it would probably prove to be associated with Yoruba practices related to Shango, their god of thunder and lightning.

The Annapolis bundle, presumably made by a recent African immigrant, was excavated four feet below Fleet Street, which is near the Maryland Capitol and the waterfront. The object is 10 inches high, 6 inches wide and 4 inches thick. It remains intact, though an outer wrapping, probably of leather or cloth, has decayed, leaving an impression on the clay surface. The bundle is to go on display this week at the African American Museum in Annapolis.

Cochran said that as he dug at the bottom of the trench, the object first appeared to be a flat stone embedded in sediment. Then he saw small bits of lead shot scattered about. As the archeologists freed the lumpy mass, a corner cracked open, exposing the pins and nails inside.

In the next week, the bundle was examined and X-rayed by experts under the direction of Leone. Its age, from the turn of the 18th Century, or no later than 1720, was estimated from well-dated pottery shards found in the excavations. But how the object survived the centuries is a mystery, though its placement on what was then the street surface suggests to Leone a surprising aspect of the practices of slaves at the time.

In previous explorations, material remains of African-related religion were almost always found buried in backyards or hidden under hearths and in basement corners. Early African-Americans seemed to practice their spirit rituals in secret.

A close examination, Leone said, showed that the bundle was probably originally placed in the gutter alongside the street, in the open for all to see. At the time the street was paved with logs and sawdust and only later covered with modern surfaces, burying the bundle.

Leone said the bundle's visibility suggested "an unexpected level of public toleration" of African religion in colonial Annapolis. Most of the artifacts indicating that the practices were conducted in secrecy came from 50 years later. According to articles in a newspaper of the period, white people in Annapolis engaged openly in magic and witchcraft, of the English variety.

"So both European and African spirit practices may have been more acceptable then," Leone concluded. "That changed after 1750 with the growing influence of the Enlightenment."

Profiles in Maryland archeology

An interview with … Richard Hughes

Richard Hughes of the Maryland Historical Trust received ASM's highest honor, the William B. Marye Award, this year.

Q. Richard, how did you get involved in archeology?

A. I studied history in college and then got a job with the National Park Service. In Washington, in the National Register program. While I was working on National Register nominations, I got assigned to the state of Ohio and there were a bunch of applications for mounds, in particular, in Ohio that I had to read through and process, even though I wasn't an archeologist. But I was working with an archeologist there, who must people know around here, Vic Carbone, who worked at the Park Service. Doing that got me interested in archeology. I found it fascinating. Vic had gone to the Institute of Archaeology at the University of London and he encouraged me. I said I'd like to go back to school and do graduate studies in archeology and learn about it. And he said, well, I went there, you ought to apply and see if you can get in. And I did and I did get in. I spent three years in England studying for my master's and working on digs there. Then I got my degree and came back to the states and got a job with Northwestern University out in Illinois, working there with Stu Struever in Kampsville, where Charlie (Hall) also worked. Our paths didn't cross while we were there, they've crossed a few other places. He went to the University of Tennessee. I went there too, undergraduate, but not in archeology, in history. Although I did do a couple courses there and that sort of influenced me a little bit too. I was working there with my then wife and she wanted to come back here, she was from this area and I saw a job ad from MHT, it was a contractual job to do a survey over on the lower Eastern Shore. I applied for it and got it and came back here, worked over there under a contract through the Trust at Salisbury State.

Q. When was this?

A. That would have been '81, '82. I was over there at Salisbury for a while, a couple years. I had a job to do a survey for power plants, actually through a trust in western Maryland. It came up and I got that job. One thing just kind of led to another at MHT. I was working for Wayne Clark. Wayne was *the* archeologist – there was only one. I take that back. Part of the time I think Al Luckenbach was there, working as an assistant to Wayne, doing compliance reviews. I forget the exact sequence of events, but when Al left – he moved to Texas, I think – I applied for that job, got that job and have been with MHT since.

Q. In a variety of different positions.

A. Yeh, all archeology until the last four years. MHT has gone through a lot of changes in those times, that's for sure. I mean for a long time it was just Wayne and me doing the archeology. Now of course there's the MAC Lab, an underwater program and all sorts of things that grew the program over those years.

Q. What is your job now?

A. Now I'm the administrator of the Maryland Heritage Areas program. I started that in 2004.

Q. Does archeology play a role in that?

A. It does. I'd like it to play more. I'm trying to get more archeology out to the public. That's really why the job appealed to me and I decided to try to go for the job. Elizabeth Hughes, who's no relationship, was running the heritage area program. Then when Bill Pencek left she applied for and got the deputy director position at the Trust, so that opened up that slot. I had always been interested particularly in how you can take

archeology and historic preservation to the public. I think most of our disciplines like archeology are academic disciplines, which is a good thing, but in academia we spend a good deal of time, rightly so, talking to ourselves, if you will. I had just become more and more convinced, particularly for archeology but for preservation in general, that there needed to be more effort to involve the public directly and let the public know about these fascinating discoveries that we are making and things that we're preserving and buildings that are being restored and everything like that. I just thought that heritage areas –the whole intent of the program is to involve the public and take it to the public – would provide an opportunity to do that. And it does. The heritage area program has worked primarily with places like St. Mary's City and Jefferson Patterson Park on archeology projects, giving them funds to do various things that not always but often have an archeology component to it.

Q. Your agency is mainly a funding agency?

A. The heritage area program is a fairly complicated program. Probably the major component of it is it gives grants for a number of things, everything from research and survey as long as that is going to somehow contribute to a public component and in particular when that falls under the rubric now of heritage tourism and getting people who are interested in history and heritage and archeology to visit the state and stay here. There's an economic component to it, obviously, trying to help the economy of Maryland by getting visitors to come here and stay and visit the sites.

Q. When you were actively involved in archeology, what were some of the interesting sites you worked on?

A. A number of the sites I've worked on involved Native American burial sites. MHT is the agency that's responsible for that sort of thing in the state and often gets looked to when discoveries like that occur. And that's how I sort of developed a connection and interest in working with the Maryland Indian Commission and other things. But one of the most interesting was the discovery, in 1988 I believe, over in Caroline County where an ossuary was found. A young couple was building a house there. They were excavating the foundations for it and they hit an ossuary. So we had to go over there and excavate that. I got involved in a number of those over the years, not necessarily the way it evolved because of my job becoming the administrator of the archeology programs for the state it would be working with other people on those types of things. But that led to …. I've always had an interest in how to strengthen the protection for archeological sites and other sites. I think it must come from my family. Up until me and my father actually we're all lawyers and things like that. So I have an interest in that sort of thing, in trying to strengthen the legislation for protections of various kinds. I spent quite a bit of time working on that. I drafted the law for burials and how to deal with them, at the Trust. Got that through and that directly grew out of my actual experiences in the field with these discoveries. The other thing was when I got the job – Wayne went down to Jefferson Patterson and I moved into his position. One thing that I was very concerned about and devoted myself to was I thought it was crazy that a state like Maryland, that has almost as much water as it does land, was not doing really any underwater archeology, except sort of indirectly by giving grants to people like Don Shomette and others over the years. That was an interest of mine. While I'm not an underwater archeologist I find it fascinating, the history associated with what they do, shipwrecks and trade and European settlement and all that sort of thing. I got pretty involved with them and again drafted legislation and got the legislation in place to get the underwater archeology program going. For a long time that was a big interest of mine, what they were doing there. I didn't really become a diver and start doing it myself. I figured I had enough dangerous hobbies with flying and motorcycling and a couple other things that are my hobbies. I figured I'd better not tempt fate any more with becoming a scuba diver on top of it. Other field experiences, not only in Maryland, of course I worked in Illinois on projects when I was there…

Q. The Koster site?

A. Not Koster per se. That was closed up by the time I got there. But working in that area around Kampsville, mainly on compliance projects. Roads were going through, and so forth. It was all Native American. The Kuhlman site was one of the big ones that I worked on. There was a village and also a burial mound. I didn't work on the burial site there directly. I was working on the excavations at the village site. That was before the interstate was going to go through. I spent about a year and a half working at that site. It was a fascinating site. It had everything that you would expect in a village, lots of structures and trash pits and middens. You name it and it was there.

Continued on next page

Q. What do you think is the future of archeology in Maryland?

A. I think it's bright. At the moment everything is challenged by the economic situation. I've been in government long enough now to know though that's just the normal course of things, up and down. But in spite of that, I think because there is tremendous public interest in archeology in particular and particularly in a place like Maryland where people are aware increasingly about Native American prehistory, but also I think there's a sense in the public particularly for historical archeology. And the state has good program and some good people who have made archeology something that most Marylanders are aware of, people like Henry Miller of St. Mary's and Silas Hurry and Mark Leone in Annapolis. They've done really good jobs, I think, it getting the word out about archeology and informing them of the discoveries that they've made and what we can learn. And Al Luckenbach I would point to also – he's done a very good job of that.

Q. What advice do you have for someone who wants to get into archeology?

A. To think broadly, I would say, because archeology is such a broad field. It's open to so many different approaches. Think broadly and try to get as much education as you can about the various components of archeology and everything it involves. And that's everything from public archeology and all public aspects of archeology, particularly the compliance end of things. But pick an area that you really like too and focus on that as well. So think broadly but educate yourself extensively, particularly in the part that you like – historical archeology, field work, and even getting down to specifics in a time period. Or if you were more interested in the lab or the research end of things, the protection of sites and all the mechanisms that are there. Become an expert in those areas. At the same time try to keep up with the full developments of the whole field. One of the most fascinating things I always found about archeology is that it is so broad it can take somebody with almost any background and interest and there's a place for them in the field to do something. Get a broad education, I would say. One of the things I think I benefited from was going to school in Europe and participating in digs there, working on materials from elsewhere. I did my master's work on a site in Israel. It gives you a different perspective on how archeology has more than one way it can be approached and also more than one way to think about the issues and the questions that you're trying to look at, how broad they are, and also I think it gives you a good idea of the similarities in human history through time. Everybody everywhere meets a lot of the same challenges, maybe at a different time and make somewhat different choices about how they adapt to those situations. The differences there are one of the interesting things in how people do things differently in some cases and similarly in others. In different parts of the world meeting similar challenges, environmental challenges, challenges of migration and immigration, other groups coming in and so forth. Those are the things that in my mind make archeology an interesting subject. Again, because it's so broad, on a world scale and on a scale of the types of information that you use to look at the questions archeologists deal with.

Primitive weapons aren't so primitive

By Kent Mountford

Condensed from the Bay Journal, November 2008

In the days before metallurgy, humans relied on other natural materials for their crafts. Worked stones and the debris left from creating them generally do not degrade, and are among the most permanent pieces of evidence for human activity on the landscape.

Around the Bay, the record goes back almost 16,000 years. Stone tools from this era include elegant Clovis points. One found in Virginia is about 4.5 inches long.

Point types are typically named after the first site where they were found: Madison, Piscataway, Levanna, Selby Bay. Michael Smolek, director of Jefferson Patterson Park & Museum listed 37 categories, spread in age from 9000 B.C. to A.D. 1600.

During the Americas' Archaic Period (7500-1000 BC), human populations were very small. Along the middle Potomac, for example, there may have been only 2,000 people. This would later rise to 5,000, then to 7,500 or more in the late Woodland Period.

Europeans, who had progressed from stone tools millenniums ago, and were hundreds of years into the age of steel when they arrived in North America, had long forgotten basic crafting with stone.

They brought pikes, halberds, crossbow bolts, axes and knives made of iron and steel and ignorantly described the natives' arrows or javelins as headed a "bit of bone" or a "splinter of stone" without looking at how well-crafted these pieces were and how superbly these piercing and cutting instruments performed. They were oblivious that these items had once been part of their own, earlier culture.

They also forgot that their then state-of-the-art flintlock weapons required knapping to make the gunflints that strike a steel frizzen and make sparks necessary to ignite gunpowder.

Often, the purpose of a Native American stone points is unknown, nor is it clear what kind of shaft it may have been hafted (mounted) to: spear, dart, arrow, knife or even a drill. Frequently, a damaged point was reworked for a new purpose.

This process of working stone is called "knapping" - breaking off flakes to shape a larger piece with a sharp blow. This skill has fascinated anthropologists and archeologists for more than a century and some modern "experimental archeologists" make a career out of reconstructing or re-inventing the technologies used to make these tools.

There seems to be a progression in the form of points over time. Some of the largest and most finely worked examples are also the oldest. Some infer that these were developed to kill Pleistocene megafauna like the woolly mammoth. Later, smaller, more simple pieces propelled by bow did the job just as well, but took less time and labor to create.

The Chesapeake archeological record shows a range of skills across types of stone. Quartz and quartzite cobbles were the dominant rocks on the outer Coastal Plain, where European contact most frequently occurred.

Quartz, a granular stone, is relatively hard to knap, though. As a result, tribes close to the Bay traded with tribes farther inland for partially prepared blanks or "performs" fashioned from other kinds of stone, from which much of the excess weight had been removed, making them more portable.

Even when hostility between tribes separated them culturally, cautious bartering still occurred, a practice that continued with European settlers. Flints and rhyolites came from regions west of the Coastal Plain, or at the very least from the rocky Piedmont fall line, such as the Catoctin Mountains, and were otherwise unavailable on the coast.

Over the millennia, native peoples had solved numerous problems associated with crystallography: changes in minerals when heated in measured fashion, the physics of material fracture, levers and the trajectory followed by accelerated projectiles.

This was a necessary craft for all Algonquian men, from the paramount chief Powhatan to a warrior. All of this needs to be relearned today if we are to truly appreciate the skill and economy of effort shown by Native Americans.

Historic interpreter and primitive technologist Tim Thoman, a specialist at the Jefferson Patterson Park & Museum offers a simple illustration for understanding the principles of knapping: A stone flies into a car's windshield, forming a bull's-eye. In reality, it is almost a nearly perfect cone, the apex of which is the spot where the stone struck. Striking the edge of a stone for knapping - called percussion flaking - produces a similar, though partial, fracture cone.

To show this, Thoman gave me a plastic cone to hold against the stone, so we could predict where the cone would spread. If the edge of a stone was struck at a particular angle, the cone principle still held but only a portion of the cone was inside the stone, so a "flake" traveling across the surface of the stone was removed; the rest of the cone being in the air.

This is where the term "flaking" of points arises. When archeologists find a site where stone tools were made, it is not the tools they most often find, but the "debitage" or piles of flakes resulting from the work.

A knapper, Thoman said, takes a stone that is roughly the shape of a lens and aims to break off flakes from the edges in specific ways. This is percussion flaking and when done properly the angle of the blow removes the flakes so that they run across the face of the stone more than halfway, thinning it.

The resulting edge of the stone is very thin and can splinter if struck again without proper preparation and thin, weak flakes are likely to break at half their length, creating a little "step" on the stone face, across which further flakes will not travel.

Thoman emphasized the ethic of making modern reproduction points. The debitage must be gathered and landfilled, not thrown aside where it could confuse future archeologists. Similarly, every point one makes should be identified as to origin with a diamond scribe, so if it is lost it will not be confused with a remnant from the past at a particular site.

For those making an arrowhead, the base of the piece needs notches on either side for the lashings of sinew which hafts it to the shaft. This notching is done using the pressure flaking tool, pecking bits of stone from one side, then the other, so the whole corner remains intact as the notch deepens.

Attaching stone tools to a shaft or handle for use involves a separate set of skills. The binding is made of sinew, from along the sides of a deer's spine, that is teased into threads. When hafting knife blades, he uses resin from conifers, melted and reduced over flame, as a filler to stabilize the sinew lashings and to keep the point from moving and loosening as it is worked.

A spear is a formidable weapon, but sites all over the Americas contain another artifact, the "banner stone." This stone is not flaked but ground and drilled with other stone tools to form a weight that is mounted on the shaft of an atlatl or throwing stick, which is hooked at one end with a recess to accept the butt end of the spear or throwing dart.

Native hunters, holding one end of the atlatl, could sling the spear with much greater leverage and momentum than with an arm alone. Museum conservator Howard Wellman allowed me to test a reproduction ataltl and spear. My atlatl range was twice what I achieved throwing the spear as a javelin.

Smolek, of the Jefferson Patterson Park & Museum, once told me about Dr. Charles Fairbanks, an anthropologist at the University of Florida, who with one throw broke the back of a wild boar, charging out of the palmettos...too quickly for the waiting cameraman to record, or the backup guy with a rifle to respond. So much for "primitive" technology.

Graves complicate plans for memorial

By Adam Leech

Condensed from seacoastonline.com, November 14, 2008

PORTSMOUTH, N.H. — One day after work began at the future site of the African burial ground memorial park, city crews and archaeologists found the remains of five bodies while digging at the site Thursday.

The discovery threatens the viability of design plans for the Chestnut Street park, which are more than four years in the making.

A series of 13 coffins were discovered during an infrastructure project on the street in 2003. Experts later determined the remains were part of the "Negro Burying Ground" shown on a 1705 city map.

The boundaries of the burial ground are unknown, but archeologists said they believe there could be up to 200 bodies underneath Chestnut Street, between Court and State streets.

On Wednesday, the city began excavating along the surface in a small section of the street to ensure there would be no further disturbance when foundation and drainage work was done for the parks. On Thursday morning, crews had found skull fragments that appeared to have been crushed by a metal gas pipe laid there. Other bone fragments were found throughout the day, as well as wooden coffins.

Kathy Wheeler, of Independent Archaeological Consulting, was at the scene in 2003 and was there when the remains were found Thursday. The discovery was not a huge surprise, she said, but they had hoped the burials would be deeper to allow for the park to be constructed.

"The purpose was to confirm the absence of graves in the $2\frac{1}{2}$ feet they need to put the memorial there. And we've in fact proved that they can't go everywhere $2\frac{1}{2}$ feet because there are some burials that shallow," said Wheeler. "It renews all sorts of discussions we've already had."

The project will likely have to be modified, according to Deputy City Manager Cindy Hayden, but it unknown to what extent. The city canceled a meeting scheduled for Monday to unveil the final design to the public, in order to determine how to proceed.

"The balancing act we face is we want to create a memorial there that honors the burial ground, but at the same time we don't want to further disturb those buried there," Hayden said.

Most of the bones discovered were fragments, but Wheeler said inside one of the coffins appeared to be a complete skull. She said it will be up to the African-American community to decide whether to disinter the remains and attempt to learn more about the people buried there or leave them buried.

Howard MacCord dies, ASM founder

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State Archeologist, a position he held until his second retirement in 1976. But "retirement" was not in Howard's vocabulary, at least in terms of archeology. Howard believed in leading by example, and his involvement in numerous archeological organizations document this belief.

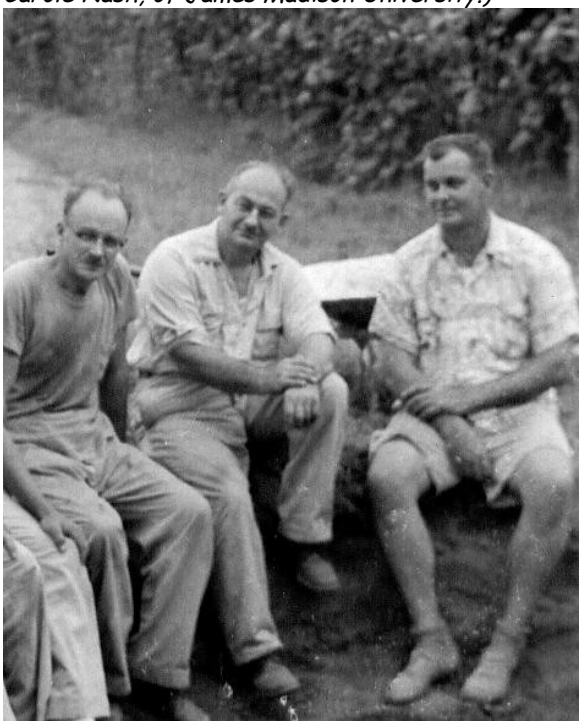
In 1954, Howard was a founding member of the Archeological Society of Maryland and served a term as its president. He was awarded the Society's William B. Marye award in 2004. With the Archeological Society of Virginia, Howard served as president *and* treasurer from 1962-1963, continued as treasurer until 1980 and held the position of executive director from 1981-1983. In 1981, the ASV bestowed Howard with its Professional Archeologist of the Year award. He served as president of the Eastern States Archeological Federation (1969-1971) and was an early and continuous supporter of the Middle Atlantic Archeological Conference.

Howard's commitment to publication was reinforced when he developed ASV's Memorial Publications Fund — an effort to raise money to support the analysis, writing and printing of backlogged reports on ASV-sponsored excavations.

While Howard had slowed physically during the last year of his life, he remained a vital force in archeology. Just three weeks before he died, he attended the four-day Archeological Society of Virginia meeting in October and had comments for virtually every presenter. He also was working with the ASV on a long-term plan for Kittiewan Plantation, the organization's new home in Charles City County. A combination of ailments, coupled with an infection, resulted in his quiet passing.

Howard MacCord was an incredible individual, with an encyclopedic knowledge and understanding of things archeological — knowledge that he was always willing and eager to share. Howard was indefatigable, and so it is difficult for those who knew him to absorb the notion of his death. Middle Atlantic archeology has lost a crusader, and he will be sorely missed.

(Assistance in the article was provided by Carole Nash, of James Madison University.)



Howard A. MacCord,Sr. (right) with T. Dale Stewart (left) and Thomas E. Mayr at the Juhle site in Charles County, Maryland, 1955

Howard MacCord's record of publication is inspirational, with more than 100 articles, reports and monographs to his name. A few of his more notable contributions are listed as examples:

-- The Culture of the Keyser Farm Site (with Carl Manson and James B. Griffin), *Papers of the Michigan Academy of Sciences, Arts, and Letters* 29 (1944)

-- The Shepard Site Study (with Karl Schmitt and Richard G. Slattery), *Archeological Society of Maryland Bulletin* 1 (1957)

-- The McLean Mound, Cumberland County, North Carolina, *Southern Indian Studies* 18 (1966)

-- Camden: A Postcontact Indian Site, *Quarterly Bulletin of the Archeological Society of Virginia* 24 (1969)

-- Evidence of a Late Woodland Migration from Piedmont to Tidewater in the Potomac Valley, *Maryland Archeology* 20 (1984)

-- *The Lewis Creek Mound Culture in Virginia*, Archeological Society of Virginia (1984) **-- Dennis Curry**

Old Denver bodies keep turning up

Condensed from the Associated Press, November 7, 2008

DENVER - A crew working on a parking garage project about a mile and half from the State Capitol uncovered remains from one of Denver's first cemeteries.

Denver's chief deputy coroner Michelle Weiss-Samaras said Friday the remains discovered just below the surface at Denver Botanic Gardens will be removed and given to a mortuary for reburial.

Founded in 1858 as Mount Prospect Cemetery, thousands were buried in the area where Denver's Cheesman Park, Congress Park, the Denver Botanic Gardens and nearby neighborhoods now sit.

About 9,000 remains were removed around 1950, but University of Denver archeology professor Larry Conyers said thousands of caskets remain. He uses the area to train students in the use of ground-penetrating radar to discover their location.

"I use it as a test case. I know where they are and I see if they can find them," said the archeologist.

The construction crew spotted what looked like splintered wood and possible human remains around noon, bring work to a halt. The coroner's office was contacted.

Excavation began about three weeks ago. Knowing the possibility of human remains being uncovered, Botanical Gardens spokesman Will Jones said they contacted the coroner's office beforehand to coordinate efforts in case they found graves.

Conyers said he knows where caskets containing adult and children remains are located but he's not telling anyone.

"We let them lie in peace," said the archeologist.

Phony archeologist caught trying to loot

By Stuart Tomlinson

Condensed from The Oregonian October 24, 2008

City workers are expected to put up a fence around an archeological site in downtown Portland this morning.

Until they do, local archeologists -- including the two women who confronted a man they said was looting the site yesterday -- will stand guard to keep people away.

Thursday morning, archeologists Meris Mullaley and Stacy Schneyder were on their way to Powell's Books to gather material for Saturday's Archaeology Day at Portland State University when they spotted a man gathering items from a pit in an empty lot at Northwest Fourth Avenue and Burnside Street.

"I saw the shovel and … a man removing Chinese ceramics and loading them into his car," Schneyder said.

Mullaley and Schneyder confronted the man, who told them he also was an archeologist and that he had permission from the property owners to dig there. But his story unraveled quickly. Not only did the man, who hastily packed up and left after being confronted, not have permission from the owners, but also he lacked a required state permit to excavate or dig for artifacts.

By the end of the day, the city had ordered all work to stop at the site and had hired its own contractor to put up a protective fence overnight.

"We've been trying to move the city to deal with these resources in a better way," said Ken Ames, chairman of Portland State University's anthropology department and former president of the Society for American Archaeology,

Schneyder could tell by the brick lining of the pit that it was probably the remnants of old sewer pit, that was later filled with trash. "This is the kind of site that can tell us a lot about the period," she said. "I think there is still a lot of stuff left in there."

City Commissioner Randy Leonard's office told the contractor and the owner of the property to stop work at the site immediately, said Aaron Johnson, who's handling the case in Leonard's office. Johnson said his office had issued a demolition permit for the site, not knowing anything about archeological artifacts there.

State archeologist Dennis Griffin said in an e-mail to Johnson that he had told the city's planning commission some time ago that artifacts were at risk at the site. But the planning commission is not in charge of revoking demolition permits.

Chapter notes

Anne Arundel

The Chapter meets five times a year in February, April, June, September, and November at the All Hallows Parish Brick Church at the Parish Hall near London Town, at 7 p.m. Contact Mechelle Kerns-Nocerito at AAChapASM@hotmail.com or visit the chapter website www.marylandarcheology.org/aacashome.php

Central

Central Chapter has no formal meetings planned. But if someone has a site he wants investigated, contact the Maryland Historical Trust or Central Chapter President Stephen Israel at 410-945-5514 or ssisrael@abs.net

Charles County

Meetings are held 7:30 on the second Tuesday (September–May) at the Port Tobacco Court House. Contact President Paula Martino at paulamartino@hotmail.com or 301-752-2852.

December 9: Registering archeological sites for the amateur, Carol Cowherd.

Mid-Potomac

The chapter meets the third Thursday of the month at 7:30 p.m. at Needwood Mansion. Monthly lab nights are the first Thursday of the month, from 7 to 9 at Needwood Mansion. Contact james.sorensen@mncppc-mc.org or heather.bouslog@mncppc-mc.org, or call 301-840-5848. Chapter website: www.mid-potomacarchaeology.org

Monocacy

The chapter meets in the Community Room of the C. Burr Artz Library, 110 East Patrick Street, Frederick on the second Wednesday of the month, except for July and August, at 7 p.m. Contact Jeremy Lazelle at 301-845-9855 or jlazelle@msn.com or Nancy Geasey at 301-378-0212.

December 10: Robert Kozak will talk about his book, "Sheltre from the Storm," a story of Schifferstadt and and Frederick's role in the Seven Year's War.

Northern Chesapeake

Meetings are the second Thursday of the month. Members and guests assemble at 6:30 p.m. for light refreshments. A short business meeting at 7 is followed by the featured presentation at 7:30.Contact Dan Coates at dancoates@comcast.net or 410-273-9619(h) and 410-808-2398(c)

December 8: Annual business and dinner meeting. Jim Gibb and Ann Persson present "Investigation of the 1800 Susquehanna Canal" at the Harford Glen cafeteria.

Upper Patuxent

Programs are the second Monday of each month at 7:30 p.m. at Mt. Ida, near the court house in Ellicott City.

Potluck suppers are held at 6:15 in September and March. Otherwise, dinner is available at an Ellicott City restaurant. For information, contact Lee Preston at 443-745-1202 or leeprestonjr@comcast.net

January 12:. Laura Cripps and Kathie Fernstrom "Laboratory Session" -- details to follow via e-mail

March 9: The second annual, Alfred J. Prufrock: Oh, Do Ask What Is It? game.

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. Chapter email: wmdasm@yahoo.com Website: www.geocities.com/wmdasm

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

ASM. Inc members receive the monthly newsletter ASM Ink, the biannual journal MARYLAND ARCHEOLOGY, reduced admission to ASM events and a 10% discount on items sold by the Society. Contact Membership Secretary Belinda Urquiza for membership rates. For publication sales, 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 welcome. Please send to Myron Beckenstein, 6817 Pineway, University Park, MD 20782, 301-864-5289 or myronbeck@verizon.net

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