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Newsletter of the Archeological Society of Maryland, Inc.

www.marylandarcheology.org

Salvaging archeology from a plagued year

One of ASM's three yearly meeting get-togethers is going ahead, but in a Covid-alterted status. Another, the spring's Workshop in Archeology, has undergone changes but hasn't disappeared. But, unfortunately, the Spring Symposium was unable to overcome the new obstacles and has fallen by the wayside for this year.

The Workshop is inviting people to look online and find the presentations that were to have been delivered by live speakers. But talks won't be presented as a group. Instead members will have to look up each one individually. You can either pick those you want to see or call them all up.

Here is the menu. They will be available for several months at hhtps:/mht.maryland.gov. On the right hand side of the homepage, under NEWS, click on "2020 Virtual Workshops in Archeology" and you are there.

The offerings are:

- **Priestly Plantation: What We Know (and Want to Find Out) About the Archeology of Jesuit Sites in Maryland,** by Laura Masur, assistant professor of anthropology at the Catholic University of America.
- **A bleak, barren sand beach: Recent Investigations at Point Lookout Light Station,** by Rob Wanner, archeologist and GIS Technician with EAC/Archaeology. Inc.
- **Cobble Reduction and Tool Production from the Late Archaic through Late Woodland at the Elkridge Site,** by Bob Wall of Towson University.
- **"The once great plantation is now but a wilderness": Archeological Research at the Josiah Henson Site,** by Cassandra Michaud, senior archeologist, Montgomery Parks (M-NCPPC).
- **Archeology at the Cloverfields Site,** by Zachary Andrews, crew chief, Applied Archaeology and History Associates, Inc.

The Annual Meeting will still take place but not exactly as originally planned. It will be broadcast Saturday, November 7, via the online service Zoom, starting at 9 with viewers able to log onto Zoom beginning at 8;30. To join into the session, register at https://www.eventbrite.com/e/celebrating-women-in-maryland-archaeology-2020-asm-annual-meeting-tickets-120865135875

Once registered, participants will receive an email with details on how to connect to the program. If there are any questions, contact Valerie at Valerie.Hall@gmail.com Once the meeting starts, Don Housley will provide tips on Zoom usage and etiquette.

IF YOU ARE NEW TO ZOOM, DON'T WAIT UNTIL THE LAST MINUTE TO TRY SIGNING IN! IT CAN BE CONFUSING FOR NEW USERS AND VALERIE CAN ONLY HANDLE SO MANY CALLS FOR HELP AT ONCE.

Continued on Page 3

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Upcoming events

November 7: Annual meeting of ASM. Virtual.

December 5: ASM board meeting. Ellicott City or virtual. All members welcome.

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.

Despite covid, MHT takes to the field

By Matt McKnight

Maryland Historical Trust

On July 27 we wrapped up a two-year (on and off) remote sensing project by the MHT Office of Archaeology at what we believe is the site of Barwick's Ordinary in Caroline County. James Barwick's Ordinary was a mid-late 18th Century tavern that was part of a small complex (consisting of a tobacco warehouse, a ferry landing, the tavern and possibly a couple of outbuildings) that was the first county seat for Caroline County.

There were no "towns" on that part of the Eastern Shore when the county was formed in 1774. You can watch a YouTube video about the project at https://youtu.be/a_uyb7knXpQ . We are hopeful that our work there might eventually lead to an Eastern Shore Field Session at the site.

Also in July we carried out a shovel testing survey at Fort Frederick State Park and a ground-penetrating radar (GPR) survey at Calverton. The survey work at Fort Frederick, a French and Indian War site in Washington County, yielded largely negative results, but the work at Calverton identified several anomalies which Applied Archaeology and History Associates have ground-truthed (
under a MD Heritage Areas grant) and found to be 17th-Century in origin. They are currently working on a report for Calvert County.

And in August we provided GPR assistance to both M-NCPPC staff and the Smithsonian Environmental Research Center (SERC) to help with cultural resource planning and management. At SERC we examined three areas for evidence of possible burials, finding evidence of probable graves at two of the locations.

We helped M-NCPPC at Billingsley, site of last year's ASM field session, using the GPR to map the location of a 17th-Century wood-lined cellar identified several years ago during the installation of a septic system. The location of the feature was generally known, but not accurately mapped and now we have a better handle on exactly where this resource (largely left intact) is located.

At final tally, 37 Non-Capital grant applications were received for a grand total of $1,481,445 in requests. There is $300,000 available in the fund, so this is a very competitive grant round! There are 11 archeology grant applications, a total of $377,377. Many applications are from first-time applicant organizations.

Salvaging archeology from a plagued year

Continued from Page 1

Before the talks begin, members will get a brief overview of what the Society and its chapters have been up to. Included in this portion will be the announcement of the 2020 winner of the William B. Mayre award for outstanding contributions to Maryland archeology and the naming of the winners of this year's Society election. Among other changes, there will be a new president.

The talks program this year is inspired by the passage 100 years ago of the 19th Amendment to the Constitution, granting women the vote. Julie King, of St. Mary's College will begin at 10:20 with the Frederick M. Stiner keynote address. She will reflect on the changes she has seen in Maryland archeology since she was born here, moved away and then returned.

At 11:20, Cassandra Michaud, senior archaeologist, Montgomery County Parks, will take a look at Montgomery County's Josiah Henson Museum and Park through the experiences of two very different groups of women.

The first group is the women who lived on the Josiah Henson site, the second is composed of what archeologists who have done archeology and research as they try to bring the museum to life.

Then comes a break so you can grab something to eat.

But don't get lost on your way back from the kitchen because at 12:30 Maryland's state underwater archeologist, Susan Langley, will talk about the remarkable women who led some of the first underwater archeological projects up to the present day, as well as other scientists and photographers who have contributed to the development of equipment, underwater field practices and our shared body of knowledge.

In the final talk, set to begin at 1:20, Montgomery County parks archeologist Heather Bouslog, will highlight the contributions of nine women to Maryland archeology.

1587 colony: not lost, not stolen, just strayed

By Alan Yuhas

Condensed from the New York Times, Sept. 1, 2020

In 1590, the would-be governor of a colony meant to be one of England's first outposts in North America discovered that more than 100 settlers weren't on the small island where he left them three years earlier.

More than 400 years later, the question of what happened to those settlers who landed on Roanoke Island, off the coast of modern North Carolina, has grown into a piece of American mythology, inspiring plays, novels, documentaries and a tourism industry in the Outer Banks.

Stories have taken root that the colonists, who left no clear trace aside from the word "Croatoan" carved on a tree, survived somewhere on the mainland, died in conflict with Native Americans or met some other end.

A new book about the colonists, "The Lost Colony and Hatteras Island," published in June and citing 10 years of excavations at nearby Hatteras Island, aims to put the mystery to bed.

The book's author, Scott Dawson, a researcher from Hatteras, argues that the Native people who lived there took in the English settlers and that historical records and artifacts can end the debate.

"Basically, the historical evidence says that's where they went," said Mark Horton, an archeologist at the University of Bristol, in England, who worked with Dawson. Horton acknowledged that there was no "smoking gun" but said that with everything in context, "it's not rocket science."

Some historians and archeologists not involved in the recent research on Hatteras said they wanted to see peer-reviewed work. They also said the argument was not new: The idea that the Croatoans, as the Native people on Hatteras were called, adopted at least some of the settlers has long been considered plausible.

"Sure, it's possible — why wouldn't it be?" said Malinda Maynor Lowery, a professor of history at the University of North Carolina-Chapel Hill. "People don't get lost. They get murdered, they get stolen, they get taken in. They live and die as members of other communities."

Maynor Lowery presented a similar possibility in her 2018 book on the history of the Lumbee people, the descendants of dozens of tribes in a wide region including eastern North Carolina. Despite violence by the English against Croatoan villagers, she wrote, the settlers probably took refuge with them.

The English landed into a complicated fray of conflict and shifting alliances, said Lauren McMillan, a professor at the University of Mary Washington in Fredericksburg, Va.

"They're all interfighting and these different groups are trying to use the English against one another," she said. "The Croatoans perhaps saw the English as a powerful ally and sources of valuable new things."

Maynor Lowery, who is Lumbee, added that the "lost colony" story is itself based on the incorrect premise "that Native people also disappeared, which we didn't."

The story, she said, was like "a monument that has to come down," adding that "it's harder to dismantle an origin story than a statue."

Dawson, a founder of the Croatoan Archaeological Society, a local research group, said he hoped his book would dismantle some of that story. The Croatoans "played a huge role in American history, took these people in and in school you're taught that no one knows what Croatoan means."

He also wanted to counter the mystique around the settlers, which has ballooned over the centuries in popular culture. Before those works, the colonists had been historical footnotes, said Charles Ewen, an archeologist at East Carolina University in Greenville, N.C. It is not clear how much their contemporaries even wondered what happened to them, he said, given how common failure, death and disappearances were in European ventures across the Atlantic.

"It's no big mystery until you start to get a historical type of writing in the 1800s," he said. "Then it gets to be our big mystery, and it fits into racist ideas."

Ewen said there were so many stories about it in part because there was so little evidence about what happened to the colonists. The settlers could have been killed by hostile Native people or by England's rival, the Spanish, or faced famine, a hurricane or shipwreck. They could have moved into the mainland, allying with Native groups there, or moved in with the Croatoan people on Hatteras.

Experts disagreed about how reliable sources were from the era and the next, including one Englishman's account, published in 1709, about Native people on Hatteras whose ancestors could read.

They were also skeptical that artifacts found on Hatteras, including a rapier hilt, late 16th-Century gun hardware and part of a slate writing tablet, could definitively be traced to the colonists.

"It's very easy to find European things intermingled with Native American things," said Dennis Blanton, an archeologist at James Madison University in Harrisonburg, Va. "There were Europeans in and out of the Mid-Atlantic and the Southeast for a long time, and a lot of those landfalls were brief, unrecorded or poorly recorded."

He added that feeding and sheltering about 100 colonists would have been "a fairly significant strain" on the Croatoan community. "If experience is any guide, the adoption of Europeans into an indigenous community would have been quite limited," he said.

James Horn, a historian and member of the First Colony Foundation, a research nonprofit, said that most historians over the past 50 years had considered Hatteras but said it was unlikely that all of the colonists ended up there.

Horn and an archeologist with the First Colony Foundation, Nicholas M. Luccketti, believe they have evidence that some of the settlers moved about 50 miles inland to a place they call Site X.

Luccketti said the colonists could have split up, with some on Hatteras, others at Site X and another group somewhere else. Although there have been no excavations at Site X since 2018, Horn said he expected the search for evidence to continue.

Dawson continues to lead a small team on Hatteras, which is now dotted with luxury homes and vacation rentals. "I just wanted to salvage something before it's under somebody's 10-bedroom house with a pool," he said. "At least we can salvage something to argue about."

Fleeing climate change wasn't always answer

By Erin Blakemore

Condensed from the New York Times, September 6, 2020

In an age of massive mammals, mastodons were among the largest. At up to 10 feet tall, they towered over other creatures.

But their size didn't keep them from traveling immense distances for food.

Quite the opposite: Research suggests the distant elephant ancestors migrated over thousands of miles in North America, driven by dramatic climate change. In an article published in Nature Communications, an international team of researchers describes its research into the movements of the American mastodon during the Pleistocene era, which began about 2.6 million years ago and was characterized by rapid climate change.

When the researchers analyzed genetic material from the bones, teeth and tusks of 33 American mastodons, they found they traveled wide distances. Mastodons liked wet, warm and forest habitats. During warm periods, they traveled north to areas once covered by ice. During icy periods, they headed south.

"These weren't stationary populations. The data show there was constant movement back and forth," said study co-author Hendrik Poinar, an evolutionary geneticist who directs McMaster University's McMaster Ancient DNA Center, in a news release.

Once they went north, the intrepid mastodons didn't necessarily thrive. The genetic material points to die-offs when once-cold regions froze over again. New groups would strike north during subsequent cold periods and suffer the same fate.

The mastodons that expanded north were less genetically diverse, too. That made them vulnerable to extinction, the researchers say — and points to potential problems for modern-day mammals that have widened their range due to climate change.

If modern mammals push north without genetic diversity in southern species, the authors write, they could be in danger if southern populations are lost. Perhaps better understanding how ancient mammals like mastodons moved could help researchers better understand how to ensure today's animals survive the effects of human-caused climate change.

Retelling Williamsburg in white and black

By Michael E. Ruane

Condensed from the Washington Post, September 17, 2020

WILLIAMSBURG, Va. — The earth where Deshondra Dandridge was digging with her pick and trowel was packed hard and filled with stones where she knelt, searching for the bones of the old church.

Buried here in the orange clay of a former parking lot on Nassau Street are the remains of a vanished history — the story of a Black congregation that didn't fit the Williamsburg narrative, whose people once worshiped, and may be buried, on this spot, and whose roots are as old as those of the United States.

Dandridge and other archeologists from Colonial Williamsburg last week began excavating the site of the old First Baptist Church, one of the oldest such churches in the country, which had buildings there in 1856, though perhaps as early as 1818, and was organized in 1776.

The 1856 church was torn down in the 1950s. But its foundation and that of two earlier structures, one possibly a privy, have been detected underground. A plaque was placed at the site in 1983.

It is the earliest African American church in Williamsburg, experts said.

Oral tradition holds that the site may also contain the remains of past church members.

As the archeologists began to dig on a warm morning last week, members of Williamsburg's descendant First Baptist Church gathered to voice pride in their forebears and dismay that recognition has taken so long.

"There's a noticeable absence of the story of early African Americans in Williamsburg," said Connie Matthews Harshaw, president of the church's Let Freedom Ring Foundation.

Those who re-created the quaint Colonial attraction in the early and mid-1900s "basically erased everything that has to do with African Americans," she said. "It's a blank canvas."

"If they don't find one thing, the fact that [Colonial Williamsburg] acknowledged that we were here" is gratifying, she said. "But they're going to find something."

The Rev. Dr. Reginald F. Davis, senior pastor of First Baptist Church, said, "There are a lot of things … about Black history that have either been covered up or shoved aside due to White supremacy."

The dig is expected to last about seven weeks.

"I'm just surprised the work had never been done before," Cliff Fleet, the Colonial Williamsburg Foundation's new president, said as he watched. "I'm surprised but I'm not surprised. … It's a story that needs to be told. And more people need to know it."

Williamsburg was the capital of Virginia from 1699 to 1780, and by 1775 more than half of its 1,880 residents were Black, most of them enslaved, according to historian Linda Rowe.

The church congregants had to meet in remote locales outdoors. It was dangerous for Black people to gather in numbers anywhere, for fear of arousing White suspicions of revolt.

And church tradition has it that a local White businessman, Jesse Cole, while walking his lands one day, came upon the congregation meeting and singing in an outdoor shelter made of tree limbs and underbrush. Moved by the scene, he offered them a carriage house he owned on Nassau Street, according to Rowe.

At that point, the record becomes cloudy. In 1818, there is a reference to a "Baptist meeting house" on the spot. The church shows up on a 1921 insurance map labeled "Baptist Church (Colored.)"

In 1953, the researchers wrote, when the church planned to build an adjacent annex, a member of the congregation, "Sister Epps (Most likely Mrs. Fannie Epps)," said her great-grandfather was buried where the annex was supposed to go.

That raised the "very real possibility that congregation members have been buried on this property, though any grave markers that they may have erected are long-since removed," the research report said.

The church started the annex but never finished it. The archeologists have found what may be the annex foundation, and thus the possible location of the graves.

Colonial Williamsburg subsequently bought the church and tore the old building down in 1955. After the old church was torn down, a limited archeological dig was conducted in 1957, Jack Gary, Colonial Williamsburg's director of archeology, said last week. Results were modest, he said. The site was paved over in 1965.

Aside from the former parking lot, the site has been undisturbed. "Nothing else has been on the lot," he said. "No one has lived here. So any artifacts we find, even if they're jumbled up, they have to be associated with the church."

"Which is really cool," he said.

Care will be used if a grave is found.

"We're looking for the top of the grave," he said. "As soon as we see that, and outline it, that's it, we stop. We have no intention of going down to human remains. The [descendants] of the people buried here are still in our community."

"They should have some say in what happens with these graves," he said. "We want to be able to find them, so that we can protect them."

Old tribal site listed among 'most endangered'

By Gregory S. Schneider

Condensed from the Washington Post, September 25, 2020

RICHMOND — A spot on the James River thought to be the lost capital of the Monacan Indians — but where local counties plan to build a water-pumping station — is one of the most endangered historic sites in the country, according to a list released Thursday by the National Trust for Historic Preservation.

The site, about 45 miles west of Richmond, is among 11 threatened landmarks nationwide highlighted in the annual list by the D.C.-based nonprofit, which this year includes a Native American village buried under a parking lot in California, an affordable housing project for Mexican Americans in Texas and a residence for a historic Black opera company in Pennsylvania.

"This year's list underscores that many cultural perspectives have helped define what it means to be American," National Trust President Paul Edmondson said in a statement. "We believe that diversity in preservation can help change false narratives that can lead to misunderstanding and division in our society."

Rassawek was a major trading center and home to several hundred Native Americans when English settlers began venturing out from Jamestown in the early 1600s. Capt. John Smith placed it on a map at the point where the Rivanna River flows into the James, at what is now the village of Columbia in Fluvanna County.

"Our capital city was a contemporary of Jamestown, but much larger and more complex, and it lasted as a community far longer," Monacan Chief Kenneth Branham said in a news release. "It is for us a sacred place of great cultural significance and it is for all Americans a place of historical importance."

While the site of the Powhatan capital of Werowocomoco was discovered in 1977 on the York River in Gloucester County and is becoming a national park, Rassawek was lost except for the spot on Smith's 1622 map. In the 1980s, work on a gas line uncovered evidence of an Indian settlement at the point of land where the two rivers join. It has been believed to be the site of Rassawek ever since.

The pumping station project has been mired in delays, particularly since the Monacans won federal recognition in 2018 and were then able to be more closely involved in the permitting process.

The tribe raised questions about an archeological survey that concluded there was no evidence of special significance at the site.

When the English colonized Virginia, the Monacans were the dominant tribe from the falls of the James west to the Blue Ridge Mountains. They spoke a different language than the Powhatan Indians, who ruled in the Tidewater and were more hesitant to interact with the European settlers.

The English had pushed the Monacans off their land by the early 1700s, scattering the tribe into Tennessee, North Carolina and beyond. About 500 Monacans now live in central Virginia, out of about 2,400 in the tribe overall.

To study dining patterns, researchers go to pot

By Katherine Kornei

Condensed from the New York Times, September 14, 2020

Sure, astrophysicists have big telescopes and oceanographers use underwater robots, but some researchers get to cook venison, lots of it, in the name of science.

Last month in the journal Scientific Reports, a team of archeologists and organic chemists described how they had spent a year cooking a variety of meals in clay pots and then investigating the organic residues left behind. No one got a hearty meal out of this lab work, but the researchers found that some residues traced just the last round of ingredients, while others reflected the long-term cooking history of each pot.

Culinary traditions often get lost in the archeological record, said Jillian A. Swift, an archeologist at the Bishop Museum in Honolulu and one of the co-authors. "We end up with these very simplified ideas of what people were eating just because it's so hard to access that dimension."

One way of getting at food preferences and practices over time is to look at what's left behind after a meal.

Clay can absorb food residues and therefore provides a record of past meals, said Melanie J. Miller, an archeologist at the University of Otago in New Zealand and another co-author. But that is the case only if the clay is unglazed, she said, adding, "When you have a glaze on a pot, it serves as a barrier."

The preparations were based on wheat and maize. "We had representation of two foods that were really central to diets in major parts of the world but also chemically look quite different," Miller said.

Between meals, the researchers hand-washed their pots with water. If necessary, they also used a small branch from an apple tree as an additional scrubbing tool. "We spent a long time thinking about how we could be as true to the past as we could," Swift said.

Throughout the experiment, the researchers gathered small chunks of charred food, scraped off bits of patina and drilled into the pots to collect absorbed fats. In laboratories, the team analyzed the carbon and nitrogen contents of the samples.

They found that charred remains tended to reflect only the most recent ingredients cooked in a pot, which wasn't a surprise. However, patinas had longer culinary memories, the researchers showed. And absorbed fats remembered the most, the team found — they tended to be overwritten the slowest.

Chapter News

Check with your local chapter to see what activities will take place.

Central Chapter

All Meetings will be held on Zoom the third Tuesday of the Month. For more information and to be added to the Zoom list contact: Katharine Fernstrom at kwfappraising@gmail.com

Sept 15: Daniel Dean on genealogical and archeological research at the Nature Center Marshy Point, a Colonial site.

Nov 17: Chapter president Katharine Fernstrom. Pre-contact Native American human figures are extremely diverse style, pose, completeness and technical function, in contrast to the limited examples repeatedly published in books and catalogues.

January 19, 2021: Ilka Knüppel, president of the Archaeology Club of the Natural History Society of Maryland, on archeological discoveries of the 1st Century and what they can tell us about the historical Jesus.

March 16: Katherine Sterner, of Towson University, on differences told by stone tools, agriculture, and community at late prehistoric sites in Southern Wisconsin.

May 19. TBD

Charles County

Meetings are held at 7 p.m. on the second Thursday (September–May). The next few will be virtual. Contact President Carol Cowherd at ccasm2010@gmail.com for Zoom access information. Website *ccarchsoc.blogspot.com* and Facebook *@ccasm2010*

October 8: Stephanie Sperling will talk about Research and Work in the Jug Bay Complex, which includes Pig Point, Mount Calvert, Billingsley, and River Farm.

November 12: The talk by Amelia Chisholm, archeology laboratory director, Anne Arundel County, The Robert Ogle Project, will highlight collections from Charles County sites in Zekiah Swamp area.

Mid-Potomac

Until further notice, all Mid-Potomac Chapter Meetings will be by Zoom starting at 7 p.m., the talk at 7:30, the third Thursday of the month.. Contact Don Housley at donhou704@earthlink.net or 301-424-8526. Chapter website: www.asmmidpotomac.org Email: asmmidpotomac@gmail.com

October 15: Frank Sanford, chapter member, will speak on his travel to South Africa to participate in rhino conservation.

November 19: No meeting this month since the chapter is sponsoring the Annual Meeting November 7.

December 17: Our annual Holiday Party, but virtually, with Vivian Eicke, chapter members, presenting "The Best of Archaeologists Gone Wild, part II" and along with other party activities.

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, virtual or 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

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-perceent 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 20178-2104 or 410-273-9619 or dancoates@comcast.net

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