ASM Ink

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Newsletter of the Archeological Society of Maryland, Inc.

www.marylandarcheology.org

Don't look now, it's time for the Workshop

It has been 27 years since the first Workshop in Archeology and this year's version will take place Saturday, March 10 at the Maryland Historical Trust building in Crownsville, beginning with registration at 9 a.m. The keynote address will be delivered at 9:45 in the 1st floor conference room, one of three meeting venues in the building.

"Stalking Panthers, Falcons and Bearcats in the Chesapeake" is the subject of the keynote. The two speakers presenting it are George Schwartz and David Howe. A hint about what the title means: It isn't animals but about World War II-era planes bearing those names. Some ended up disappearing off the Maryland coast after taking off from Pax River Naval Air Station. Most were located and recently a missing Bearcat seems to have been spotted intact.

A choice of two programs is offered for the next session. In the conference room, the MHT's Troy Nowak, in another talk tied to this year's Maryland Archeology Month theme, maritime archeology, will provide an overview of the Maryland Maritime Archaeology Program.

Upstairs in MHT's 3d floor board room the first of two CAT sessions will take place. This one will be the Trust's Charlie Hall on preservation laws. The second CAT session will be there too, right after lunch. Jim Gibb will describe archeological ethics. CAT candidates will have seating preference and must attend both sessions to get credit.

Lunch will be at 12:15 with programs resuming at 1:30. In addition to CAT II, two other sessions are being offered. Back in the 1st floor conference room Matt McKnight of the Trust will take another look at the Biggs Ford Site, location of several recent ASM field schools. His emphasis will be on contact period components.

A third venue kicks in now, the basemen archeology lab. Francis Lukezic will look into the value of X-radiography in archeology and conservation, particularly in identifying and documenting rust-encrusted objects.

For the day's final time slot, Zachary Singer will examine archeological research at another recent ASM field school site, River Farm. This will be in the 3d floor boardroom.

With two sessions dealing with field sessions past, Kirsti Uunila will preview this year's field school, which in a way is also about another old field school as ASM hopes to return to Calverton, site of last year's dig. She'll wrap them both up, with the emphasis on the future.

The third final-session talk will be Julie King discussing Lower Brambley.

Admission for the day is $5 for members and students and $7 for other people.

PLEASE NOTE: The lunch period is scheduled to last from 12:15 to 1:30 but the building cafeteria will NOT be open. There are a few restaurants nearby but participants are urged to brown-bag it and eat in the lunch room or some other convenient in-house spot.

Upcoming events

March 4: ASM board meeting. Ellicott City. All members welcome. 9 a.m.

March 10: Annual Workshop in Archeology, Crownsville. All day, beginning at 9.

March 16-18: Middle Atlantic Archaeological Conference, Virginia Beach, Va.

April 28: Annual Spring Symposium, Crownsville. All day, beginning at 9.

Coming up: April, Maryland Archeological Month.

November 1-4: Eastern States Archeological Federation annual meeting, Watertown, NY.

Volunteer opportunities

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

ASM Tuesday Volunteer Lab: The lab in Crownsville has reopened after the mold problem was resolved. Contact Charlie Hall at Charles.Hall@MHT or Louise Akerson at lakerson1@verizon.net for information. Currently the lab is dealing with artifacts uncovered in Fells Point in Baltimore.

A volunteer opportunity is available at a 17 Century site in **Edgewater** in Anne Arundel County, on Mondays, Tuesdays and Fridays, with Jim Gibb jamesggibb@verizon.net and Laura Cripps lcripps@howardcc.edu under the auspices of the Smithsonian. There will be magnetometer training.

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 is accepting applications from 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 county sites. Weekdays only. Email volunteers@losttownsproject.org or call the lab at 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 Ed Chaney at ed.chaney@maryland.gov 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.

CAT corner:

Two CAT programs, on the law and on ethics will be offered during the March 10 Workshop in Archeology. For the latest CAT information see the ASM website or contact Belinda Urquiza at burquiza@comcast.net

MHT Preservation award honors two archeologists

The Maryland Historical Trust Board of Trustees has recognized outstanding efforts in historic preservation at the 43rd Maryland Preservation Awards. For Outstanding Individual Leadership the award went to archeologists Lisa Kraus and Jason Shellenhamer. Since 2014, they have trained community volunteers in archeological fieldwork as they investigate the history of Herring Run Park, specifically, the site of Eutaw Manor. Over the years, the project has attracted hundreds of volunteers as the community worked together to uncover its local history.

Lidar search greatly redefines Mayan life

From wire reports, February 3, 2018

GUATEMALA CITY — Researchers using a high-tech aerial mapping technique have found tens of thousands of previously undetected Mayan houses, buildings, defense works and pyramids in the dense jungle of Guatemala's Peten region, suggesting that millions more people lived there than previously thought.

The discoveries, which included industrial-sized agricultural fields and irrigation canals, were announced Thursday by an alliance of U.S., European and Guatemalan archeologists working with Guatemala's Mayan Heritage and Nature Foundation.

The study estimates that roughly 10 million people may have lived within the Maya Lowlands. "That is two to three times more (inhabitants) than people were saying there were," said Marcello A. Canuto, a professor of anthropology at Tulane University.

Researchers found the structures by shooting lasers down from planes (lidar) to pierce the thick foliage and paint a 3-D picture of the ground below. The method has been used elsewhere, including around the Angkor Wat temple in Cambodia. But this lidar project is the largest ever undertaken.

"They were cultivating every inch of the land," said Francisco Estrada-Belli, of Tulane, noting the ancient Mayas partly drained swampy areas that haven't been considered worth farming since.

In some areas, 95 percent of available land was cultivated.

"There's state involvement here, because we see large canals being dug that are re-directing natural water flows," said Thomas Garrison of Ithaca College in New York.

The 810 square miles of mapping done vastly expands the area that was intensively occupied by the Maya, whose culture flourished between roughly 1,000 BC and 900 AD. Their descendants still live in the region.

The mapping detected about 60,000 individual structures, including four major Mayan ceremonial centers with plazas and pyramids.

Among the structures uncovered were roads, built wide and raised high above the wetlands to connect fields to farmers and markets to metropolises. There were also small dwellings, quarries and intricate irrigation systems. “We’re seeing the spaces in between, and that’s where really interesting stuff was happening,” Garrison said.

He said that this year he went to the field with the lidar data to look for one of the roads revealed. "I found it, but if I had not had the lidar and known that that's what it was, I would have walked right over it, because of how dense the jungle is."

Garrison noted that unlike some other ancient cultures, whose fields, roads and outbuildings have been destroyed by subsequent generations of farming, the jungle grew over abandoned Maya fields and structures, both hiding and preserving them.

"In this the jungle, which has hindered us in our discovery efforts for so long, has actually worked as this great preservative tool of the impact the culture had across the landscape," noted Garrison, who worked on the project and specializes in the city of El Zotz, near Tikal.

Lidar revealed a previously undetected structure between the two sites that Garrison said "can't be called anything other than a Maya fortress." "It's this hill-top citadel that has these ditch and rampart systems ... when I went there, one of these things in nine meters (about 30 feet) tall," he noted.

"As soon as we saw this we all felt a little sheepish," said Canuto said of the lidar images, "because these were things that we had been walking over all the time."

Garrison added that in addition to changing people’s perception of the Maya culture, lidar represented “a sea change” in the field of archeology.

“I don’t think you see a lot of discoveries happening across the sciences right now that sort of turn a discipline on its head,” he said. “It’s exciting to know that it can still happen.”

Accohannock recognition sows discord

By Christina Tkacik

Condensed from the Baltimore Sun, February 11,2018

CRISFIELD — For centuries, Clarence Lone Wolf Tyler says, his people concealed their native identity in Maryland, hiding in plain sight from the white man, to avoid the discrimination and segregation inflicted on African-Americans.

Tyler, now the 64-year-old chief of the Accohannock, says they are ready to emerge from the shadows. In December, the 81-member Accohannock became the third tribe in Maryland to be recognized by the state. But not everyone is celebrating. Other Native Americans are questioning the Accohannocks' historical claims.

It would have been impossible, they say, for an entire tribe to keep its identity secret in a town as small as Crisfield. Even if the members do have native blood, they say, the fact that they concealed their heritage means they haven't paid their dues — and shouldn't be recognized by the state.

Norris Howard, a Pocomoke Indian, is an outspoken critic of Accohannock recognition.

"When a group gets recognized, it's going to be put in textbooks," he said. "To me, that's a lie."

The Accohannock join two other tribes recognized by the state: The Piscataway Indian Nation and the Piscataway Conoy Tribe. Unlike federal recognition, state recognition does not bring specific benefits, but might help win donations and grants. It does not confer rights to property or to operate casinos.

Tribes seeking recognition file a petition containing members' genealogies. A committee reviews the data and makes a recommendation to the governor. The Accohannock first sought recognition in 2010. The committee, which includes members of native heritage, voted against forwarding it to then-Gov. O'Malley.

Tribal leaders tried again last year, using a genealogy compiled using ancestry.com. Tyler says he traced his family line back to the Occohannock nation in Virginia. This time, the committee agreed.

"They had to fight to prove that this is their land," said committee member Diana Purnell, a Worcester County commissioner who is part Native American. "And they did it. They absolutely did it."

Gov. Larry Hogan signed an executive order in December. State Sen. Jim Mathias Jr., who has worked with the Accohannock, called it a "proud day" for the Eastern Shore. "Quite frankly the history, to me, was solid."

Mike Hinman, 76, the tribe's historian and chairman, hopes recognition will enable the tribe to receive additional money and support. "That's what we survive on — donations and grants," he said. He says the tribe plans to apply for federal recognition.

The tribe's critics consider the state recognition an affront. For as long as the Accohannock has pursued recognition, Norris Howard has fought to prevent it. Like Hinman, Howard, 79, grew up in the Crisfield area. He is paramount chief of the Pocomoke Indian Nation — a tribe that has not sought state recognition.

He says his native identity was always known to those in Crisfield — and he experienced discrimination because of it.

"It wasn't 'hidden in plain sight' — which is the most ridiculous thing I've ever heard in my life," he said.

Tyler insists the Accohannock did conceal their native ties for generations, a strategy he says was advocated by clan mothers, who believed members should intermarry with Europeans, then allow their native heritage to re-emerge at a later time.

Howard is deeply skeptical. "You couldn't hide a mouse in Crisfield," he said.

In a community as isolated as Crisfield, anthropologist Helen Rountree says, folks know each other's business. Rountree, a retired professor at Old Dominion University, has studied the Indians of the Eastern Shore. The Accohannock cited her research in their petition.

Rountree, who is not an Indian, has investigated native claims in Virginia. Of the cases she has researched, she says, about half have been legitimate. She is skeptical of the Accohannock petition.

If the Accohannock actively concealed their identity in order to "pass" as white, she said, "then they have not paid their dues — assuming that there's really some Indian there."

During segregation, Rountree says, some tribes started their own churches and schools. The Accohannock, she says, did not. "People who actually behave as a tribe have many more relationships with one another than with outsiders," she said. "And the outsiders are going to notice that kind of thing."

Steve Russell, a Cherokee, has frequently criticized people he considers to be faux Indians. He said his concerns about tribal claims is largely practical. When tribes receive federal recognition, they increase competition for limited federal resources. Recognition of "every faux Indian social club," he said, could deprive legitimate groups of the resources to which they're entitled.

Russell has not reviewed the Accohannock petition. But he said he can't "picture a tribal organization denying its own existence," and knows of "no Indian tribe that was a secret society."

"I do think most Indians, upon being persuaded that a people denied their identity for a hundred years or so, would object to allowing them to re-enter the world of Indian nations," he said. "Should someone have to 'deserve' being Indian? No, not as an individual. But as a tribe? That's different."

Joe Paden, 44, said when he learned of the Accohannock he was dubious: the native people in the area now known as Crisfield were called Annamessex, he says, not Accohannock.

In their petition, the Accohannock say they were also known as the Annamessex. But Rountree, whose work is cited extensively in the petition, disputes this. "The Accohannock and the Annamessex in the 17th Century were two entirely different sets of people," she said. "They did not cross over."

Paden called Hinman's research a "mix of speculation, conjecture and possibilities." He compiled a 19-page report detailing what he considered problems with the Accohannock petition and sent it to Hogan and lawmakers in the hope of convincing the state to abandon recognition.

Others see recognition as helping a native community.

Kerry Hawk Lessard is executive director of Native American Lifelines in Baltimore. The group, which receives federal Urban Indian Health Program funds, offers free dental care, behavioral health services and patient advocacy to the area's Indians.

"Receiving the state recognition is really going to help the Accohannock people," Hawk Lessard said. Tribe members will now be entitled to receive such care from Native American Lifelines.

Hawk Lessard said she was familiar with questions about the Accohannocks' authenticity, but is uncomfortable with Native Americans criticizing each other's legitimacy.

"If anyone is trying to make the claim that they are more Indian than other people, that's just an act of lateral violence," she said. Particularly on the East Coast, she said, centuries of intermarriage means people with native blood — like herself — might not conform to people's ideas of what a Native American looks like.

Since recognition, Tyler says, Hinman, the tribe historian, has made decisions that should have been made by the full native council. Tyler says Hinman rescinded the membership of a clan the Accohannock had adopted into its ranks, and sold some tribal assets, including a van and a cook wagon. Hinman acknowledges selling the cook wagon and van. He says the tribe's bylaws give him the authority to do so.

Six Virginia tribes finally gain U.S. recognition

By Jenna Portnoy

From the Washington Post, January 30, 2018

President Trump has signed into law a bill granting federal recognition to six Indian tribes in Virginia, a move that formally recognizes their place in U.S. history and makes them eligible for federal funding.

The change in status, which has been in the works for nearly two decades, affects the 4,400 members of the Chickahominy, the Eastern Chickahominy, the Upper Mattaponi, the Rappahannock, the Monacan and the Nansemond tribes.

In addition to making federal dollars available for housing, education and medical care, the recognition also allows the tribes to repatriate remains of their ancestors stored at the Smithsonian.

More importantly, sponsors say, the measure signed into law Monday corrects a long-standing injustice for tribes that were among the first to greet English settlers in 1607.

"This is an issue of respect; federal recognition acknowledges and protects the historical and cultural identities of these tribes," Rep. Rob Wittman (R-Va.), who sponsored the bill, said in a statement. "Not only will it affirm the government-to-government relationship between the United States and the Virginia tribes, but it will create opportunities to enhance and protect the well-being of tribal members."

Cemetery moved, but not all the bodies

By Sarah Laskow

Condensed from Atlas Obscura. January 30, 2018

When Laurel Cemetery opened on the outskirts of Baltimore in 1852, its owners advertised a beautiful, peaceful spot with "high and undulating" grounds, a public chapel and tree-lined walks. As the city's first nonsectarian graveyard for black residents, Laurel Cemetery was supposed to become a place where the luminaries of Baltimore's black community could be remembered forever.

The life span of that promise fell far short of eternity. Today, the hill is gone. The chapel is gone. The gravestones and walks are gone. On the site stands a Food Depot and other commercial buildings.

In the 1960s, over the objections of families with relatives buried there, the cemetery was paved over by developers. "One day, they put a big plastic fence around the whole thing and started using earthmoving equipment and moving bodies," says Julius Zuke. A school librarian, Zuke a couple of years ago had his students research the site, which has been long forgotten by most of the city.

The developers claimed that they relocated the cemetery, but as Zuke says, "there was always a suspicion in the neighborhood—did they get all the bodies?"

For more than half a century, Laurel Cemetery was a fixture in Baltimore. Many of the people buried at Laurel were born farther south, before the Civil War and the abolition of slavery. One section was set aside for Civil War veterans, 240 in all.

But by the 1920s the grace and beauty of the graveyard had started to decline. City ash trucks were using the cemetery as a dumping ground, and in 1923 the *Afro American* reported that the cemetery "was in a deplorable state." Neighbors had even found cattle knocking over gravestones inside the gates. As the city grew, white families moved into new homes built along the cemetery edge and they started turning their refuse pails over their backyard fences.

By 1924 the company owed enough in back taxes that the city tried sell off a section of the cemetery. In 1930, the owners tried to raise capital by turning one corner into a gasoline station. Protests from the community stopped the sales and soon a group of lot owners formed an association to protect the cemetery.

"This condition does not exist at… cemeteries in which our white brothers are laid to rest," wrote Fearless M. Williams in a letter to the *Afro*'s editor, "and therefore it should not be inflicted upon us."

By the end of the 1930s, the cemetery was overgrown and almost wild. Local residents started pushing to have it removed altogether. In 1949, the city approved a proposal to turn the site into a public housing project, but the community killed that idea out of concern that it would lower property values.

In the end, the Baltimore Planning Commission decided that it would be impossible to transform the cemetery for some other public use. Instead, the owners of the Laurel Cemetery Company filed for bankruptcy and quietly began the process of selling the land.

Cemeteries, at base, have a simple function. As they commemorate the dead, gravestones preserve a story about a place.

"You can put together the biographical details of individuals and spin an ethnographic story," says Lynn Rainville, an anthropological archeologist who studies historic African-American graveyards. Sometimes cemeteries are the only remaining evidence of those lives.

As cities grow, cemeteries that were once on the outskirts come to occupy increasingly valuable land. These days, when cities and developers do decide to build over cemeteries, there are often state laws in place that dictate the procedures for exhuming and reburying remains.

Back in the 1950s, though, there were few protections for the dead of Laurel Cemetery. The graveyard was in bad shape, but the land itself had immense value—to those who knew how to unlock it.

The group of lawyers and city officials involved in the sale of Laurel Cemetery seemed to know what they were doing. On paper the cemetery wasn't worth much, so two city officials formed a real estate company that offered $100 for it in 1957.

Over the next few months, long-standing obstacles were cleared away, with the help of men who ultimately

Continued on next page

benefited from the sale. Before long, the realty company had full control of the cemetery. In short order, the land was sold to a developer, by a pass-through company whose owners and stockholders included many of the men who had made the sale possible. By then, the land was valued at $229,660.

Soon, bulldozers were knocking over gravestones. The graves, families were told, had been moved to a cemetery in Carroll County, inaccessible to most of the families whose relatives were buried at Laurel. Families filed lawsuits to stop the development and the local NAACP took on the case. The city started an investigation into the officials involved in the sale. Ultimately, though, there was nothing in the law to protect the cemetery or the families of the people buried there.

Soon the memory of Laurel Cemetery faded, and few residents of Baltimore recall that it had ever existed.

But in the 1980s a local genealogist, Alma Moore, dedicated herself to piecing together the cemetery's history and documenting the names of the people buried there. In the course of her research, Moore became convinced that thousands of people remain buried under the shopping center's parking lot.

The new cemetery was much smaller, with the headstones clustered together. Plus newspaper accounts from the time of the redevelopment reported the removal of, at most, 500 graves. Moore was documenting the names of thousands of people who'd been buried at Laurel.

Then, a few years ago, Ronald Castanzo, an archeologist and assistant dean at the University of Baltimore, came across an old map that included Laurel Cemetery. It wasn't that far from the university, so he went over to take a look. He saw the parking lot covering the site, but also a small area where grass had been planted. He asked the company that owned the site for permission to excavate and in 2015 he and a group of students began a small dig.

But Castanzo and his students found human bones, along with the hardware from caskets—hinges and decorative metal details. They also used ground-penetrating radar to scan the parking lot. "It looks like there are a lot of graves still intact," Castanzo says.

Archeology via the stomach – why not?

By Jessia Leigh Hester

Condensed from Atlas Obscura, January 19, 2018

Today the bread is crisped, black as charcoal, and run through with cracks. A baker had kneaded and shaped the squat, round loaf, known as a *panis quadratus*, and slid it into an oven one day in A.D. 79, in the shadow of Mount Vesuvius. We all know what happened next.

Over the last couple of hundred years, since the ash-shrouded cities of Pompeii and Herculaneum were rediscovered, dozens of these loaves, carbonized by the sudden, searing heat of pyroclastic flows, have turned up. They're relics of an astounding disaster, but there's something intimate and familiar about them that collapses time and distance. You can imagine the routine of mixing and rolling the dough, the smell of fermenting starter, the sound of a perfect crust cracking under your thumb.

That scene had lodged itself in Farrell Monaco's mind when she volunteered at the seemingly endless archeological site last summer, with the Pompeii Food and Drink project. Monaco, who chronicles her adventures and research in ancient food on her blog, Tavola Mediterranea, helped document features there related to eating — from a restaurant to a small peasant kitchen to altars where animals were sacrificed.

She wondered about daily routines from 2,000 years ago, when the volcano was of little immediate concern and bakers and cooks fussed to fortify the busy city. What smells drifted from ovens in the morning? How did lunch taste? In pursuit of answers, Monaco decided to recreate a panis quadratus and bring the past into her kitchen.

Most research into the archeology of food focuses on three broad slices. There's physical evidence, from vessels and eating implements to bones and botanical remains. There's also the visual record, such as cave paintings of a hunt or frescoes of plump figs. And then there's the written record, everything from mentions of dishes to full recipes in ancient texts or on cuneiform tablets.

Experimental archeology with a sensory bent, Monaco says, can be a more accessible bridge between then and now. "For so long, we've only done archeology with our eyes," Monaco says. She wants to help get our stomachs involved.

FINAL NOTICE:

The 2018 year is well under way and if you haven't renewed your ASM membership by now, we're not going to issue any more reminders. You'll just have to miss our variety of programs and digs or attend them at the nonmember rate.

Chapter notes

In addition to the listed chapters, ASM has chapters at Hood College and the Community College of Baltimore County and a club at Huntingtown High School in Calvert County, run by Jeff Cunningham; visit its website, http://hhsarchaeology.weebly.com/

Anne Arundel

For information, contact Jim Gibb at JamesGGibb@verizon.net

Central Chapter

For information contact centralchapterasm @yahoo.com or stephenisrael2701@comcast.net or 410-945-5514. Or www.facebook.com/asmcentralchapter or http://asmcentralchapter.weebly.com or Twitter @asmcentral

Charles County

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

March 8: Francis Lukezic on X-radiography and archeological artifacts.

April 12: Ed Chaney on the Smith's St. Leonard's Site.

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: http://www.asmmidpotomac.org Email: asmmidpotomac@gmail.com Facebook: www.facebook.com/pages/Mid-Potomac- Archaeology/182856471768

March 15: Chapter members Mary Gallagher and Frank Sanford will give a talk on Mitchell Springs, a pueblo site in Colorado.

April 19: Montgomery College professor Cindy Pfanstiehl will speak on the Miles farm site in Clarksburg.

May 17: Joe Marx, geology professor, will give a talk on the geology of the Potomac River adjoining Montgomery County.

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. The chapter does not meet in July or August. If Frederick County schools close early or are closed all day because of inclement weather, the presentation will be rescheduled.

Northern Chesapeake

Meetings are usually the second Wednesday of the month. Members and guests assemble at 6:30 for light refreshments. 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

March 14: Jim Kotersky and Dan Coates on the Church Lane Pottery Site.

April 6: "At the Water's Edge: Our Past on the Brink," by Darrin Lowery.

Sunday, May 20: Annual picnic at the Iron Hill Museum and Jasper Site.

St. Mary's County

Meetings are the third Monday of the month (with a few exceptions) at 6:30 p.m. at the Joseph D. Carter State Office Building in the Russell Conference Room, 23110 Leonard Hall Drive, Leonardtown. For information contact Chris Coogan at Clcoogan@smcm.edu

March 19: - TBD

April 16: Archaeology Month (student speakers at St. Mary's College of Maryland)

May 21: - TBD

Upper Patuxent

Meets the second Monday at 7;30 p.m. at 9944 Route 108 in Ellicott City. Labs are the second and fourth Saturdays. On Facebook, www.facebook.com/pages/Upper-Patuxent-Archaeology-Group/464236446964358 or www.upperpatuxentarchaeology.com or try uparchaeologygroup@gmail.com

March 13: Caitlin Chamberlain of the Howard County Heritage Program on the history and archeology of the Patapsco Female Institute

April 10: Bob Hines of Richard Montgomery High School on archeology at the Sam Riggs Farm.

May 8; Adam Fracchia of the University of Maryland will talk on the Baltimore Archaeology Working Group.

June 1: Alex Jones on his group, "Archeology in the Community."

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

March 23: French & Indian War fort architecture by Craig Adamson

April 27: 2017 ASM Field Session Report by Brent Chippendale

May: No Chapter Meeting Scheduled

June 22: TBA

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 Rachael Holmes at 875 Boyd Street, Floor 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, 6817 Pineway, University Park, MD. 20782, 301-864-5289 or myronbeck@verizon.net