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www.marylandarcheology.org

Lively speakers bring 1755 back to life

Under a warm, welcoming sky, this year's Fall Meeting was held in Cumberland October 15 and offered listeners insights into the French and Indian War of 1755-63.

Presented by the Western Maryland Chapter, the conference took place at the Emmanual Episcopal Church. The church figured in the talks, too, as it sits on the site of old Fort Cumberland, a key locale in the conflict. As one of the meeting speakers, the rector of the church, Rev. Edward Carter Chapman, told the history of the fort's role in the war and in later years and also led a tour of the grounds and into French and Indian War tunnels still existing below the church.

The first speaker of the day, Charles C. Hall, of the Fort Edwards Foundation (not to be confused with Charles Hall of the Maryland Historical Trust, who, confusingly, also was in attendance), gave a lively talk on the war and especially on its famous Maryland component, Braddock's Road, down which the British general and his young American associate, George Washington, marched to defeat. The defeat was all the more understandable after Hall explained the events leading up to it.

The two other speakers made their presentations in period costume. Guy Wells took on the persona of Shining Otter, a Shawnee Indian of that era, and gave, through the story of his life, a personalized view of how people were effected by the events of the time.

Then Bob Bantz came on in a frontier trapper's costume and talked of his work on locating the remains of the Braddock Road and making people aware of it. For this work, incidentally, Bantz received this year's ASM William B. Marye Award for contributions to Maryland archeology.

The lecture hall was ringed by a range of displays, including artifacts found on the road, a large model of Fort Cumberland, and French and Indian War costumes and weapons.

After the meeting, tours were offered to a Braddock Road location and to the prehistoric Barton site.

During the business meeting that preceded the program, Mechelle Kerns-Nocerito answered a call from ASM President Carol Ebright and volunteered to head efforts to revive the once-thriving Anne Arundel Chapter of the Society. Chapter members should expect to hear calls from her for assistance in getting the chapter back on its feet. Leadership is being sought for Southern and Eastern Shore chapters. Interested persons should contact Carol at caebright@aol.com.

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-- Pictures from the Swan Cove field school. Page 3

-- An interview with this year's Marye award winner. Page 4

Upcoming events

November 3: Maryland Indians Day, American Indian Cultural Center, 16816 Country Lane, Waldorf. 301-782-2224 or www.piscataawayindians.org Several ASM members will be giving demonstrations.

November 8: "Spinning Straw into Gold." Lecture by Susan Langley of the MHT at the Frostburg Community Library. 6:30. Reservations required. 301-687-0790.

November 9-13: ESAF meeting, Williamsburg, Virginia. www.esaf-archeology.org

December 3: ASM board meeting, Crownsville. 10 a.m. All are welcome.

Volunteer opportunities

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

Montgomery County lab, 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, the collection from the Rosenstock Site, a key Late Woodland Montgomery Complex area, is being upgraded. The lab in Crownsville is open Tuesdays from 9:30 until 4. For additional information contact Louise Akerson rakerson@comcast.net or Charlie Hall hall@dhcd.state.md.us.

The Lost Towns Project of Anne Arundel County. 410-222-7441.

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 the Volunteer Coordinator at 410-586-8501.

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 archaeology.

CAT program gets a new director

Chris Davenport has resigned as director of ASM's CAT program after taking a job in Florida. Chris led the program for two years, taking over from founding director Jim Gibb.

Appointed to replace Chris is ASM Vice President Beth Ragan, a faculty member at Salisbury University.

Beth said she is happy with the new position because "education is what I do."

"What I love is seeing people's eyes light up when they talk about archeology or the past," she added.

After briefing herself on the status of the program and talking with various people about it, she hopes to get some workshops scheduled.

CAT corner

For updates and for information on CAT activities check the ASM website or contact your mentor.

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. Contact him at 410-545-2878 (days), 410-643-7128 (evenings) or by email at rervin@sha.state.md.us

Profiles in Maryland archeology

An interview with … Bob Bantz

Bob Bantz is the 2005 winner of the William B. Marye Award for outstanding contributions to Maryland archeology. In addition to his success at locating the remains of Braddock's Trail, he spends a considerable amount of time talking to schoolchildren and other groups about the road and the times in which it was built. He is, by the way, interested in finding someone who'll help him.

Q. How did you get started in archeology?

A. I was invited to an archeology meeting (of Western Maryland Chapter) one night about 10 years ago. A good friend of mine, a geologist, Bob Twigg, is a member and he invited me. I was about ready to retire from Kelly-Springfield at that time as an engineer and I found the archeology meeting very interesting because that night Homer Hoover was there and Homer worked on the route 68 project through Garrett County and he gave a brief history of Braddock's Trail. And it just sparked my interest, just that quick.

Q. In archeology and the trail both?

A. Yes. Here we are in this meeting of the Archeology Society and look at what has happened. It has grown. It has just grown to where it's filled all of my time, for the last eight, ten years of retirement. Just because I went to an archeology meeting.

Q. And what happened after that?

A. I just took the literature that he gave me, that John Kennedy Lacock had written, in 1908, who had made this trip and it just dawned on me. I thought, "My goodness, is it just possible that the trail could still exist?" So I said I must search and see if I can find any of it. Well, I found all of it. And I had a chance year after year, maybe I'd walk three, four, five miles a day for the last eight years at least. And when you see it in the woods it just astounds you because all of a sudden there it is. And I decided to plot it using a GPS system and I've done that and I've put that information in the right places. I gave a copy to Carol Ebright in hopes that she could help preserve some of it and keep development from continually eroding it away. So my purpose was to first find out if it's there and secondly to find it, which I did, and thirdly to preserve it, and that's what I'm trying to do now. We have three and a half miles left of the original trail on the ground in Allegany County and we have twelve and a half miles remaining in Garrett County. Of that, 90 percent of it is on private land. I've been able to preserve three and a half miles of it in the state forest and that's the area where the wagons were lost in an attempt to lower themselves down Big Savage Mountain with block and tackle. I've met everyone who lives along the trail. I've knocked on doors and I've given talks in the towns and now I have other folks who privately own it and are really ecstatic about it and want to save it because here it is on their property.

Q. You're finding them co-operative?

A. Yes. They are very cooperative. All of them. I take that back. There may be one or two who have inherited the lands who want to sell and I'm running into that, but for the most part people are very cooperative. I have found most of it all the way from where it crossed into Maryland below Oldtown to the battle site at Braddock (Pa.).

Q. The people who want to sell, is there any chance of you getting an easement written into …

A. I haven't been able to do that. People are very reluctant to give easements. I'm finding that every day. But I do have their word that they'll make every attempt to save it. There are the original Nemacolin Washington trail where he left Wills Creek to go west and of course that's his trip with Christopher Gist to go to Fort LeBouef to get the French to leave. The original Indian Nemacolin trail and the trail used by Braddock's advance army on May the 30th of '55. They lost the wagons on Haystack Mountain and I found where that site is, I found those remnants. But those trails – the Nemacolin Washington trail and Braddock's advance army trail and the trail used by the colonists until the pike was built in 1812 – are still there. But the land is being rapidly sold for building and housing, so I'm trying desperately to save at least a few hundred yards of it and I'm doing that as we speak. It's very difficult to save it.

Q. Are you having to do this on your own or do you get help?

A. I'm doing it on my own and I have some folks helping me.

Q. From the state?

A. Yes, "Champ" Zumbrun is trying to help me. He is a forester who lives here in Maryland and he is one of our chapter members. But basically that's what I'm doing. What began as just a walk in the woods for a few moments has become almost a full-time occupation. All the schools want to hear about it so I am spending a great deal of time in Garrett County, I've spent very little time in Allegany County. Garrett County because they are so proactive in saving the trail and teaching the local history. Often times I will take groups of 100 to 200 elementary school children out and hike them on the trail and teach them the local history and, of course, through the Archeology Society to get them interested. Ed Hanna and a few other folks have been teaching me to do a few things, primitive technology. Roy Brown's been the greatest for me. He's taught me how to do so much. So I've made the atlatls and teach the children how to use that and Ed taught me how to make fire with friction and they just love it -- because those two can't be there, they're too busy. But now I have my own program, thanks to them. But the Archeological Society, our local chapter, is really responsible for what little bit I've tried to do.

Q. In your search for the trails have you had to do any digging or is it all just walking?

A. There are cases where people want to argue about, "No, that's not Braddock's Trail, that's just a logging trail through my farm on or Haystack Mountain," so I started with a metal detector to prove which it is, is it indeed Braddock's or is it a different trail, hoping to find some artifacts. The artifacts I have on display today are strictly from attempting to do that. It does help identify the territory and the trail.

Q. Those artifacts are in wonderful condition, did it take you a long time to …

A. When you find them they're just a big clump of rust and mud and you very carefully work the dirt away and then I immerse them in my electrolysis bath to remove the rust. And then I very carefully brush them and clean them and then I'll treat them with an anti-rust solution. Then I seal the object with either bees wax or Johnson's paste wax. That does help. What do you do with these artifacts? Well, I'm going to make sure they go to a museum somewhere, locally. You don't sell artifacts. And if you'll notice every artifact is tagged, immediately as I find them. I've learned that through Dr. (Bob) Wall and members in the group. About identification -- it's very critical in keeping good records.

Q. Have you had some interesting encounters trying to locate the trail?

A. Only one or two people who didn't want me to trespass, but after being cordial and so on they always let me trespass. There are a few who live right on it in Garrett County and I said, "Excuse me, may I please trespass just to record Braddock's Trail in your yard?" And they'll laugh and say, "You're crazy, the trail's in Pittsburgh."

Q. You've done other things besides Braddock's Trail, you've worked on the Barton site.

A. Oh, I love the Barton site. I like working with Dr. Wall and the other chapter members. And Roy and Ed Hanna because they taught me what little bit I do know.

Q. You enjoy the digging?

A. I don't get to do much digging. I do the screening. That's the best part of the job. I'm getting in my 70s and I need to be careful of how I spend my time now. So I'm starting to reconsider how much more of this I really want to do. And my wife is getting upset with me because it's become a full-time job. She says, "Honey, why don't you go back to work and get a rest."

The search for Emmanuel Drue's kiln

By Andrea F. Siegel

Condensed from the Baltimore Sun, September 25, 2005

They haven't found Emmanuel Drue's kiln.

But sweat-drenched archeologists - amateur and professional - who have been digging for the past week and a half at what might be the earliest Colonial pipe-making operation, have turned up just about everything else.

Scraping through centuries of dirt for the sixth summer in a field east of Annapolis, they are unearthing everything from the rare to the mundane as they search for Drue's kiln.

Drue, a tobacco planter whose artistic pipe-making was a sideline, died in 1669. Only in the last few years has his pipe-making come to light, as digs are turning up swirls of colored clays and elaborately stamped designs at Swan Cove.

Last week and last year, diggers found three shallow clay pits, places where colored clays are spread to cure; the innards of a Colonial-era kiln where pipes would rest for firing, and the kinds of rocks associated with a kiln structure.

On one hand, kilns had a way of getting plowed under, said Al Luckenbach, who runs the archeology program for Anne Arundel County. On the other, there is hope: "There are places that we have not looked," he said.

But other finds in recent days round out the picture of what life was like in Providence, the early Colonial village of farmsteads outside modern-day Annapolis.

A prized find is a tobacco tin cover that appears to be dated 1683 and belonged to Richard Bennison. Archeologists know little about Bennison, just that he had no direct offspring and died in 1687 in the county.

"The past is trying to speak to us. We just don't know what it is trying to say," Luckenbach said.

But the palm-sized cover, almost certainly from England, is in such excellent condition that its fancy scrollwork could be made out before it was thoroughly cleaned.

It has attributes that archeologists dream of: a date and a name. The date helps provide a benchmark in time, and the name might turn out to be significant, given the gap in knowledge about what became of the property after Drue's death, and before about 1707, when records show Henry Merriday owned it.

More mundane are the endless supply of pig bones and chips of pottery, as archeologists scrape away at what appear to be domestic trash pits from after Drue's death. There are so many holes that once held posts for buildings that Cox refers to Swan Cove as a complex of Colonial structures of varying dates.

This is the second year in a row that the Archeological Society of Maryland is holding its annual field school at Swan Cove, with financial backing from the state. The 1 1/2-week program not only gives amateur archeologists real-world training, it also provides hundreds of hours of free labor for the county's program.

"This is like a sandbox to me, except you don't have to worry about the cats playing in it," said Vivian Eicke, 52, a former riding instructor from Silver Spring, now the president of the Mid-Potomac ASM chapter.

Working with other volunteers, she stood in a pit, her pants covered in dirt and her head covered with a straw hat, and she measured lines in the soil. She got into archeology about eight years ago, she said, after attending a take-your-parent-to-dig-day at her son's day camp.

From all of this and other nearby digs of the same era, the emerging picture of Colonial life shows that it was not all hardship. The Swan Cove diggers unearthed pieces of lovely stemware, fragments of pottery from some of England's best-known dish-making regions and elaborately decorated stoneware from Germany.

State archeologists are pitching in - even those who don't usually dig in the dirt, such as underwater archeologist Susan Langley. On Friday, she pulled an impressive iron fishhook out of the pit - not only was it about 5 inches long, but it still had the barb on it.

"There's always a maritime connection," she said.

C. Jane Cox, assistant county archeologist, said that the Swan Cove site might extend 500 feet or more

uphill to what was the nearest water supply - crucial given that Drue would have had to haul water from it - and was a good 200 feet wide.

A report on the field school will appear in next month's edition of the newsletter.

Did the word 'redskin' start as a slur?

By Guy Gugliotta

Condensed from the Washington Post, October 3, 2005

For many Americans, both Indian and otherwise, the term "redskin" is a grotesque pejorative, a word that for centuries has been used to disparage and humiliate an entire people, but an exhaustive new study released today makes the case that it did not begin as an insult.

Smithsonian Institution senior linguist Ives Goddard spent seven months researching its history and concluded that "redskin" was first used by Native Americans in the 18th Century to distinguish themselves from the white "other" encroaching on their lands and culture.

When it first appeared as an English expression in the early 1800s, "it came in the most respectful context and at the highest level," Goddard said in an interview. "These are white people and Indians talking together, with the white people trying to ingratiate themselves."

It was not until July 22, 1815, that "red skin" first appeared in print, he found -- in a news story in the Missouri Gazette on talks between Midwestern Indian tribes and envoys sent by President James Madison to negotiate treaties after the War of 1812.

The envoys had rebuked the tribes for their reluctance to yield territory claimed by the United States, but the Gazette report suggested that Meskwaki chief Black Thunder told the envoys. "I have never injured you, and innocence can feel no fear. I turn to all red skins and white skins, and challenge an accusation against me."

Goddard's view, however, does not impress Cheyenne-Muscogee writer Suzan Shown Harjo, lead plaintiff for Native American activists who, for the past 13 years, have sought to cancel trademarks covering the name and logo of the Washington Redskins.

"I'm very familiar with white men who uphold the judicious speech of white men," Harjo said in a telephone interview. "Europeans were not using high-minded language. [To them] we were only human when it came to territory, land cessions and whose side you were on."

Goddard, aware of the lawsuit and Harjo's arguments, said that "you could believe everything in my article" and still oppose current public usage of "redskin."

Evidence cited by Harjo and others has pointed to a much harsher origin for "redskin," but Goddard, a linguist who studies the Algonquian language of northeastern North America, casts doubt on much of it.

Reporting his findings in the European Review of Native American Studies, Goddard noted that the first appearance of the word was long thought to have occurred in a 1699 letter written by "Samuel Smith," quoted in a 1900 memoir by his descendant, Helen Evertson Smith, titled "Colonial Days & Ways."

"My father ever declardt there would not be so much to feare iff ye Red Skins was treated with suche mixture of Justice & Authority as they cld understand," the purported letter said. Another part of the letter is quoted in the authoritative Oxford English Dictionary as the etymological origin of "redskin."

When Goddard studied the letter, however, he concluded it was a fake: "The language was Hollywood. . . . It didn't look like the way people really wrote."

And it wasn't. In Evertson Smith's papers at the New-York Historical Society, Goddard found a first draft in her handwriting.

In fact, the earliest usages of "redskin" that Goddard tracked down were in statements made in 1769 by Illinois tribal chiefs involved in delicate negotiations with the British to switch loyalties away from the French. "I shall be pleased to have you come to speak to me yourself," said one statement attributed to a chief named Mosquito. "And if any redskins do you harm, I shall be able to look out for you even at the peril of my life.

By this time the original colonial designations of "Christian" and "Indian" were giving way to "white," "red" and, with the increase in slave traffic, "black": "Color didn't originate with Indian-white relations but with slavery," said University of Connecticut historian Nancy Shoemaker.

Like Goddard, Shoemaker said that by the end of the 18th century, Native Americans were using "red" to describe themselves and to assert their pride of being North America's original inhabitants.

Harjo argues that pejorative use of "redskin" grew from the practice of offering bounties to anyone who killed Indians. Bounty hunters "needed proof of kill, but they had a storage problem," she said. "Instead of a body, they accepted the 'redskin' or the genitalia, or scalps." **Continued on next page**

But while such bounty proclamations were issued as early as the mid-18th Century, Harjo acknowledged that she has not found an early instance of "redskin" in such a context.

Goddard, who calls Harjo's argument "an unfounded claim," said the first known public use of "redskin" in English occurred in 1812, in Washington at a meeting between Madison and a group of visiting Indian chiefs.

Madison, worried about possible alliances between Indian tribes and the enemy British, delivered a long, stylized plea liberally sprinkled with the expressions "red people," "red tribes" and "my red children."

In response, Little Osage chief Sans Oreilles (No Ears) pledged loyalty despite provocations against his tribe and noted that "I know the manners of the whites and of the red skins." Then Sioux chief French Crow, making much the same argument, said: "I am a red-skin."

Goddard acknowledged it is impossible to know whether the chiefs said "redskin" in their own languages, but interpreters in many contexts and with many tribes in this time period treated the word as an expression that only Indians used. The same is true of "white-skin."

Once in popular culture, the expression began to lose its ceremonial context -- even as it acquired the connotations that Native Americans have come to loathe.

Papers submitted in the case against the football team documented humiliating movie references by Hollywood icons Eddie Cantor, Bob Hope, John Wayne, Jimmy Stewart and others. In "Northwest Passage," Spencer Tracy, as a colonial explorer who hates Indians, importunes a subordinate to "Get a redskin for me, won't you?"

The final message, Shoemaker suggested, is that "even if the Indians were the first to use it, the origin has no relationship to later use. What happened at the beginning doesn't justify it today."

Joy Beasley digs for war stories

By Kimberly Marsalas

From Terp (University of Maryland alumni magazine), Fall 2005

Six days out of 10, you'll find Joy Beasley, M.A.A. '01, with sun block on, crouched in a 5-by-5-ft. pit sweeping away layer of dirt or scanning a swath of land for signs of long-ago inhabitants.

But her digs aren't exactly like those in sand-swept movie scenes. Beasley does her work in greener pastures an hour outside Washington, D.C.

"When people think archeology, they generally think of Egypt," says Beasley, cultural resources program manager at Monocacy National Battlefield. "They don't usually think of Frederick, Md."

Beasley is one of only 145 graduates of the university's Master's of Applied Anthropology program, which trains students for careers outside of academia. She'd earned a bachelor's degree in anthropology, but came to Maryland to get back into historical archeology after several years conducting digs for the New Mexico highway administration and gas company clients.

Today, she oversees all preservation projects at Monocacy, where Union troops held off Confederate efforts to capture D.C. in 1864. She helps interpretive staff decide how to share the land's story and talks to community groups about the site's cultural value. There are maps to design, presentations to be made and even trips to Antietam to assist staff there in digging up historical clues.

"The thing about archeology is, it may or may not go where you want," she says. "We're just always trying to raise awareness."

Beasley hopes the rivets, milk crocks and building footprints she unearths increase interest in Monocacy. The 1,600-acre battlefield didn't open to the public until 1991, and many locals and tourists still pass it by for trips to Antietam or Gettysburg. In addition to highlighting the park's Civil War role, Beasley wants visitors to come for the beautiful vistas and antebellum history.

In evaluating Monocacy's Best Farm -- a plantation with 90 slaves and a notoriously cruel owner in the early 1800s -- Beasley won the 2005 John Cotter Award for Excellence in National Park Service Archeology. Her latest focus is on the Thomas Farm, site of a thriving 18th Century tavern as well as the scene of some of the fiercest fighting during the Battle of Monocacy.

Book review: James Towne made human

Civilized Men, A James Towne Tragedy, by Ivor Noel Hume, The Dietz Press, 270 pages, $18.

In 1610 the three-year-old colony of Virginia was in bad shape. In England, Lord Delaware was busy collecting a new group of settlers to ship over to the Americas to restock the effort. In Virginia, the surviving handful of colonists had given up and was getting ready to sail for home.

The new settlers were not exactly volunteers. In fact, Will and John Jefferys had been dragooned into service as part of their feudal obligation, taken unwillingly from their home, marched to London and sent across the ocean. When their ship got to the Chesapeake Bay, it met the fleeing settlers and Lord Delaware demanded their return. The colony was saved and became the cornerstone of English America.

Histories have been written and remnants of early Virginia have been found to tell the story of the first generations of settlers. One of the names most prominent associated with the archeology of the area is Ivor Noel Hume, a former longtime chief archeologist at Williamsburg.

Now Noel Hume has taken his archeologist's eye for detail into the world of fiction and tried to put a human face on what he has learned and found. The great novelist of the Revolutionary era, Kenneth Roberts, once said that he wrote fiction because it allowed him to be more truthful than writing nonfiction. The same can be said for Noel Hume. By looking at his subject through the eyes of the fictional Jeffery brothers, he is able to go beyond the record and tell what happened, why it happened and how people on both sides felt about it.

The "tragedy" in Noel Hume's subtitle can be understood at two levels. First is the personal level of the Jefferys brothers, second is the battle between the colonists and the Indians. In the latter meaning, with a few exceptions, neither side regarded the other favorably. To the settlers, the natives were savages and the devil's children. To the Indians, the settlers were demanding, pompous and ignorant.

It is hard to fault the Indian's perception. Food was extremely dear and the colonists had great trouble getting any: "(John) learned that like James Towne, the Indians, too, were facing food shortages. Both last summer and this spring had been unusually dry, stunting last year's corn crop and arresting its growth again this year. The English, on the one hand, had responded to attacks by burning Indian fields, and on the other by bartering for corn that could ill be spared."

For the colonists, it was almost certain death to stay at James Towne and almost certain death to try to desert and leave. The reward dangled for bringing back the head of a deserter was some gold and, more important, a place on the next ship back to England.

The deserter in question was John Jefferys, and Noel Hume uses his situation as a means of better exploring what was going on in the Indian villages and minds. A long discussion between John and Powhatan about what is civilized points out the ironies in the English position.

The opposing leaders saw their foe through matching veils of arrogance and ignorance, each certain of his own superiority. Therefore deceit was excusable and each side erroneously thought the other couldn't see through it.

Maybe because the Europe they left was such a bloody place and because life in James Towne was so full of death, most of the colonists felt no qualms about attacking the Indians for whatever reason, killing them and destroying their villages and precious crops, when possible. The lives couldn't be replaced, but: "As the invaders pulled away down river, Indians watched from the forests and laughed. They knew that in very few days their villages would be rebuilt and the harvest [which the Indians had moved] safely back in their granaries." For the English, "the expedition had achieved nothing beyond further alienating the savages."

Noel Hume proves himself adept as a novelist: The action flows, the characters are believable, the human insights many, the tale's well told. He does erroneously link Sir Walter Ralegh with the short-lived colony in

Maine, but the ship that those colonists built turns up, probably accurately, as one of the ships now serving James Towne.

If you are interested in James Towne because of its history and archeology, you can't help but like this portrait of the peoples who lived there and the demanding times they lived in. You'll end up with a much better understanding of what life was like on the first English American frontier.

-- Reviewed by Myron Beckenstein

If the book is not available at a local bookstore, contact Dietz Press, 1-800-391-6833 or www.dietzpress.com

Archeology tip of month: Right way to hold trowel

Question from Reader M.O.: I seem to be having trouble getting dirt to come out easily when I dig and also in getting neat floors and walls. Can you help me?

Answer: Perhaps the problem is in the way you hold your trowel. Proper technique is tricky but important.

-- Courtesy of Peter Morrison

Chapter notes

Anne Arundel

The chapter meets on the third Wednesday of the month from 7:30-9 p.m. in the Chesapeake Room, Heritage Center, 2664 Riva Road, Annapolis. Contact Jim Gibb at 410-263-1102 or jamesggibb@comcast.net

Central

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

Mid-Potomac

Contact james.sorensen@mncppc-mc.org or heather.bouslog@mncppc-mc.org, or call 301-840-5848. Chapter website: www.mid-potomacarchaeology.org

Mid Shore

The Mid Shore Group meets at 7:30 on the fourth Friday of the month at the SunTrust Bank on Goldsboro Street in Easton, from January through September. However, the April meeting is held at the Talbot County Historical Society Auditorium. Contact Bill Cep at 410-822-5027 or email ccep@crosslink.net

Monocacy

The chapter meets the Wednesday closest to the 15th of each month at the Walkersville Middle School. Contact Joy Hurst at 301-663-6706 or hurst_joy@hotmail.com . Chapter website: www.digfrederick.bravehost.com

Northern Chesapeake

Meetings are the second Wednesday of the month. Contact Dan Coates at dancoates@comcast.net

Southern

Contact Kate Dinnel for information at katesilas@chesapeake.net or 410-586-8538.

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. Most are preceded by dinner at 6 at the Tiber River Café in Ellicott City; November, February and May will have a potluck dinner at Mt. Ida instead. Contact Lee Preston at 443-745-1202 or roseannlee@earthlink.com

November 14: Wayne Clark and Paul Inashima on "New Perspectives, Excavations and Analysis of an Archaic Period Soapstone Quarry in Maryland."

December: No meeting.

January 9: To be announced.

February 13: Robert Wall on "The Barton Site."

March 13: Cherry Koontz on "Two Weeks Around the Horn."

April 10: Charlie and Helen Koontz on "Egypt: Pyramids, Temples and Sculptures."

May 8: Jim Gibb on "Stalking Early Colonial Tidewater Sites."

Western Maryland

Programs are the fourth Friday of the month, at 7:30 p.m. in the LaVale Library, unless noted. Contact Ed Hanna, 301-777-1380. Chapter email: wmdasm@yahoo.com Website: www.geocities.com/wmdasm

November: Field trip, TBA.

December: Holiday Break

ASM license plates still available

Have you seen the special ASM license plates and wished you too could have a set? Wish no more, they are still being offered to ASM members. Here's how to get yours:

--- Write to Tyler Bastian, 13047 Penn Shop Road, Mt. Airy, MD, 21771-4565, asking for MVA form VR-124, or get one from your MVA office.

--- Send the completed form to Tyler, enclosing two checks. One should be made out to the MVA for $25 (its fee for the organizational plate) and one to ASM for $10. Tyler then will sign the form on behalf of ASM and send it to the MVA. Your plates will be ready in a few weeks.

When you pick up your new plates, you must turn in your current plates, if you have any. The ASM plates will arrive with a new registration form and new stickers (with the old expiration date). Renewals are handed by MVA in the same way and at the same cost as standard plates.

The $25 MVA cost is a one-time charge and the check to ASM is tax-deductible.

If you have any questions, contact Tyler at 301-829-1172 or contact Mary Beard, MVA Title Correspondence Unit, 410-787-2968.

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@aol.com

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ASM Ink
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Huntingtown, MD 21639-1331

ADDRESS SERVICE REQUESTED

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