

ASM Ink

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Newsletter of the Archeological Society of Maryland, Inc.



www.marylandarcheology.org

Biggs Ford: 'Not as simple as we thought'

By Charlie Hall

Maryland State Terrestrial Archeologist

Put another check in the "win" column for this year's Annual Tyler Bastian Field Session in MarylandArcheology, at the Biggs Ford Site (18FR14) in Frederick County. When you have 11 days of near perfect weather, 104 smiling volunteers and Towson students and two overlapping Late Woodland



A Keyser sherd and a Contact point: What were the limits of the Keyser era?

village sites in one agricultural field, you have a formula for archeological success.

But wait, there's more! How about 25 units, 24 features and 214 mapped and cross-sectioned post-molds? (We exceeded the totals from last year in all three of those categories.)

Oh yes, and we also found artifacts. Among the copious Keyser ware sherds and quartz triangles, we found the unmistakable trace of a third component at the site: two copper alloy triangles, at least three wrought nails, about half a dozen glass beads and a couple of kaolin pipe stem fragments -- all pointing to the truth of Joe Dent's prophetic statement during our first season at Biggs Ford two years ago when he said, "It's not as simple as we thought."

Contact! A small assemblage of material from the first several decades following the initial European colonization of the mid-Atlantic area inspired considerable speculation on the site:

- Was Professor Bill Gardner right when he told his students (Dennis Curry and Bob Wall among them) to expect the Keyser Complex to extend into the period of European exploration?
- Do the European trade items represent a late overlay on the native Keyser assemblage?

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Upcoming events

September 12: ASM board meeting. Heritage House, Ellicott City. 10 a.m. All members welcome.

September 26: The Pre-Columbian Society of Washington, D.C. will hold its 22nd annual symposium, "Amazonia and the Making of the Andean World" at the U.S. Navy Memorial and Naval Heritage Center. For details and registration information (on-line registration is encouraged), go to the society's website, www.pcswdc.org.

October 9 – 19: Fall field school. Smithsonian Environmental Research Center, Edgewater.

October 24: Annual meeting, Oregon Ridge Nature Center.

Volunteer opportunities

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

ASM Tuesday Volunteer Lab: The lab in Crownsville will be open Tuesdays from 9:30 until 3 and has moved on to sorting, labeling, packaging and cataloguing prehistoric material from the Willin Site. There are a number of other projects waiting to be worked on. Contact Louise Akerson at lakerson1@verizon.net or Charlie Hall at charles.hall@maryland.gov

A volunteer opportunity is available at a 17th 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. Contact either one to participate. 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 offers opportunities for lab and field work. Lab is at Needwood Mansion in Derwood on Mondays and Wednesdays, 9:30 a.m. to 2:30 p.m., and the first Tuesday evening of each month (except July and August). 301-563-7531 or contact heather.bouslog@montgomeryparks.org. CAT opportunity. It also is doing field work at the Josiah Henson site at various times. For information contact Cassandra Michaud at 301-563-7531 or cassandra.michaud@montgomeryparks.org

The Anne Arundel County Archaeology Program and the Lost Towns Project welcomes volunteers in both the field and lab at numerous sites throughout Anne Arundel County. Weekdays only, please email Jasmine Gollup at 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 echaney@mdp.state.md.us or 410-586-8554.

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

CAT corner

For information on the CAT program, visit the ASM website.

DNA finding disrupts Kennewick theory

By Carl Zimmer

Condensed from the New York Times, June 19, 2015

In July 1996, two college students were wading in the shallows of the Columbia River near the town of Kennewick, Wash., when they stumbled across a human skull. At first the police treated the case as a possible murder. But once a nearly complete skeleton emerged from the riverbed and was examined, it became clear that the bones were extremely old — 8,500 years old, it would later turn out.

The skeleton, which came to be known as Kennewick Man, is one of the oldest and perhaps the most important — and controversial — ever found in North America. Native American tribes said that the bones were the remains of an ancestor and moved to reclaim them in order to provide a ritual burial.

But a group of scientists filed a lawsuit, arguing that Kennewick Man could not be linked to living Native Americans. Adding to the controversy was the claim from some scientists that Kennewick Man's skull had unusual "Caucasoid" features. Speculation flew that Kennewick Man was European.

On Thursday, Danish scientists published an analysis of DNA obtained from the skeleton. Kennewick Man's genome clearly does not belong to a European, the scientists said.

"It's very clear that Kennewick Man is most closely related to contemporary Native Americans," said Eske Willerslev, a geneticist at the University of Copenhagen and lead author of the study, which was published in the journal *Nature*. "In my view, it's bone-solid."

Kennewick Man's genome also sheds new light on how people first spread throughout the New World, experts said. There was no mysterious intrusion of Europeans thousands of years ago. Instead, several waves spread across the New World, with distinct branches reaching South America, Northern North America and the Arctic.

"It's probably a lot more complicated than we had initially envisioned," said Jennifer A. Raff, a research fellow at the University of Texas, who was not involved in the study.

But the new study has not extinguished the debate over what to do with Kennewick Man.

Willerslev and his colleagues found that the Colville, one of the tribes that claims Kennewick Man as their own, is closely related to him. But the researchers acknowledge that they can't say whether he is in fact an ancestor of the tribe.

Nonetheless, James Boyd, the chairman of the governing board of the Confederated Tribes of the Colville Reservation, said that his tribe and four others still hope to rebury Kennewick Man and that the new study should help in their efforts.

"We're enjoying this moment," said Boyd. "The findings were what we thought all along."

The scientific study of Kennewick Man began in 2005, after eight years of litigation seeking to prevent repatriation of Kennewick Man to the Native American tribes. A group of scientists led by Douglas W. Owsley of the Smithsonian Institution gained permission to study the bones.

Last year, they published a 670-page book laying out their findings. Kennewick Man stood about 5 foot 7 inches, they reported, and died at about the age of 40.

Based on the chemical composition of his skeleton, the scientists concluded that he originally lived on a distant coast. However he got to Kennewick, he had been embraced by the community there: his body was buried carefully after his death, the scientists noted.

The archeologist James Chatters initially described the skull as Caucasian, but eventually decided against the European hypothesis, swayed by the discovery of other old Native American skulls with unusual shapes.

Other scientists, including Owsley and his colleagues, suggested the skull resembled those of the Moriori people, who live on the Chatham Islands 420 miles southeast of New Zealand, or the Ainu, a group of people who live in northern Japan. They speculated that the ancestors of the Ainu might have paddled canoes to the New World.

In 2013, one of the scientists examining the skeleton, Thomas W. Stafford of the University of Aarhus in Denmark, provided Willerslev and his colleagues with part of a hand bone. Willerslev and

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other researchers have developed powerful methods for gathering ancient DNA.

Once they had assembled the DNA into its original sequence, the scientists compared it with genomes from a number of individuals selected from around the world. They also examined genomes from living New World people, as well as the genome Willerslev and his colleagues found in a 12,600-year-old skeleton in Montana known as the Anzick child.

This analysis clearly established that Kennewick Man's DNA is Native American. But the result is at odds with the shape of his skull, which seemed to be very different from living Native Americans. To explore that paradox, Willerslev collaborated with Christoph P. E. Zollikofer and Marcia S. Ponce de Leon, experts on skull shapes at the University of Zurich.

In the new research, Zollikofer and Ponce de Leon demonstrated that living Native Americans include a wide range of head shapes and Kennewick Man doesn't lie outside that range.

Still, it would take many skulls of Kennewick Man's contemporaries to figure out if they were distinct from living Native Americans. A single skull isn't enough.

"If I take my own skull and print it out with a 3-D printer, many people would see a Neanderthal," said Zollikofer.

After determining that Kennewick Man was a Native American, Willerslev approached the five tribes that had fought in court to repatriate the skeleton. He asked if they would be interested in joining the study.

"We were hesitant," said Boyd, of the Colville Tribes. "Science hasn't been good to us." Eventually, the Colville agreed to join the study; the other four tribes did not.

In exchange for permission to sequence the DNA, Willerslev and his colleagues agreed that they would share the data with other scientists only for confirmation of the findings in the Nature study.

Willerslev also invited representatives of the five tribes to Copenhagen, where they observed the research in his lab. Kim M. TallBear, a cultural anthropologist at the University of Texas, praised the way the scientists worked with the Native Americans. "There's progress there, and I'm happy about that," she said.

When Willerslev and his colleagues looked at the Colville DNA, they found that it was the closest match to Kennewick Man among all the samples from Native Americans in the study. But other scientists stressed that the new study didn't have enough data to establish a tight link between Kennewick Man and any of the tribes in the region where he was found.

Unlike in Canada or Latin America, scientists in the United States do not have many genomes of Native Americans. TallBear saw this gap as a legacy of the distrust between Native Americans and scientists.

In addition to the conflict over Kennewick Man, the Havasupai Indians of Arizona won a court case in 2010 to take back blood samples that they argued were being used for genetic tests to which they didn't consent. Some scientists may be reluctant to get into a similar conflict.

As a result, said Raff, scientists can't rule out the possibility that Kennewick Man is an ancestor of another tribe or that he is the ancestor of many Native Americans. "It's impossible to say without additional data from other tribes," she said.

To Raff and other researchers, the most significant result of the new study is how Kennewick Man is related to other people of the New World. The new study points to two major branches of Native Americans. One branch, to which Kennewick Man and the Colville belong, spread out across the northern stretch of the New World, giving rise to tribes such as the Ojibwe and Athabaskan.

The Anzick child, on the other hand, appears to belong to a separate branch of Native Americans who spread down into Central and South America. Given the ages of the Kennewick Man and the Anzick Child, the split between these branches must have been early in the peopling of the New World — perhaps even before their ancestors spread east from Asia.

About 4,000 years ago, two more waves of people spread across the Arctic. One lineage, known as the Paleo-Eskimos disappeared several centuries ago, while the other gave rise to today's Inuit peoples.

The DNA of the Colville tribe contains Asian-like pieces of DNA not found in Kennewick Man. They may have gained that genetic material by having children with the Arctic peoples.

What ISIS doesn't ruin, it steals and sells

By Loveday Morris

Condensed from the Washington Post, June 9, 2015

BAGHDAD — Islamic State militants have provoked a global outcry by attacking ancient monuments with jackhammers and bulldozers. But they also have been quietly selling off smaller antiquities from Iraq and Syria, earning millions of dollars in an increasingly organized pillaging of national treasures, according to officials and experts.

The Islamic State has defended its destruction of cultural artifacts by saying they are idolatrous and represent pre-Islamic cultures. Behind the scenes, though, the group's looting has become so systematic that ISIS has incorporated the practice into the structure of its self-declared caliphate, granting licenses for digging in historic sites through a department of "precious resources."

The growing trade reflects how the Islamic State fighters have entrenched themselves since seizing the Iraqi city of Mosul a year ago Wednesday in a dramatic expansion of the territory they control in this country and neighboring Syria.

The extremist group's recent capture of Syria's majestic 2,000-year-old ruins at Palmyra threw a spotlight on the risk that ISIS poses to the region's rich cultural heritage. It is, however, just one of 4,500 sites under the group's control, according to the Paris-based Financial Action Task Force.

"They steal everything that they can sell, and what they can't sell, they destroy," said Qais Hussein Rasheed, Iraq's deputy minister for antiquities and heritage.

In a video released this year, ISIS showed its fighters drilling off the faces of the mighty stone-winged bulls on the gates of Nineveh. Militants also filmed themselves destroying statues at Mosul's museum, but many items were actually replicas of antiquities kept in Baghdad, officials said.

Iraq has suffered from years of despoilment of its historic sites, as thieves have taken advantage of instability in the country. The sacking of the poorly guarded national museum in Baghdad after the U.S. invasion in 2003 was decried around the world.

How much Islamic State earns from the trade is difficult to estimate. Iraqi officials say it is the group's second-most-important commercial activity after oil sales, earning tens of millions of dollars.

With the extremist group struggling to maintain its oil revenue in the wake of U.S. airstrikes, experts and officials worry that Islamic State might focus even more on illegal excavations.

Michael Danti, a professor of archeology at Boston University who advises the State Department on the trade in plundered antiquities from Iraq and Syria, said some looted items have made their way to U.S. and other Western markets.

Larger, more conspicuous items will probably go through a laundering process that takes years and involves the forging of documents to suggest a legal provenance. But the market is poorly regulated and the Archaeological Institute of America estimates that as much as 90 percent of classical artifacts in collections may be stolen antiquities.

Smaller items from Iraq and Syria are now "flooding the market" and are widely sold online, said Deborah Lehr, the co-founder of the Antiquities Coalition, which aims to end "cultural racketeering."

"There needs to be better education and better regulation," she said. "The public needs to know that by purchasing these items, people are potentially funding terrorism."

In Baghdad, officials say they are doing what they can to stem the flow, but Islamic State is utilizing decades-old smuggling networks that sprung up as the robbery of artifacts increased.

Amr al-Julaimi, a lecturer in Mosul University's antiquities department until it was closed by Islamic State, said residents there have informed him that the group is excavating areas around the tomb of Jonah, the prophet famed in Islam and Christianity for being swallowed by a whale. The tomb was destroyed last July by the group, which deemed it idolatrous.

"The longer until Mosul is liberated, the more the danger that our human legacy will be wiped out," he said.

The value of antiques and ancient artifacts from Iraq imported into the United States is estimated to have jumped fourfold between 2010 and 2014, reaching more than \$3.5 million.

Archeology suburbs? A visit to one

By Nick Romeo

Condensed from Slate, June 12, 2015

The first archeological subdivision in America has a simple premise: The owner of each roughly 35-acre plot is guaranteed that his or her property contains archeological sites. The covenants of the homeowners association allow residents to excavate on their land under the supervision of a professional archeologist. Most of the sites are between 800 and 1,500 years old, and they include everything from some of Southwest Colorado's earliest signs of agriculture to impressive stone architecture to evidence of cannibalism.

Indian Camp Ranch advertises its archeological richness as a selling point. Privatized archeology made me picture skeletons moldering in storage sheds, ancient pottery displayed on coffee tables and well-intentioned but clueless amateurs damaging irreplaceable sites as a recreational activity.

At first blush, Indian Camp Ranch seems like a spectacularly bad idea — a 21st-Century revival of a dubious and destructive tradition. ICR boasts the highest recorded density of sites in Colorado. Collecting artifacts on public land is now illegal, but if wealthy, largely white populations can still scoop them up recreationally on private land, how much has actually changed?

My first assumption about Indian Camp Ranch was that its residents had managed to bring shovel picnics right into their backyards. But after some investigation, I was almost convinced that Indian Camp Ranch was a model that offered the best hope for saving the material record of past cultures. Almost, but not quite.

"I'll show you a restored Indian village in the backyard," said 88-year-old Archie Hanson, the founder and developer of ICR. He wrote the rules that govern excavation and is adamant that they are strict, comprehensive and sufficient to protect the development's archeology.

In the late 1980s, he and his wife, Mary, became interested in the archeology of Southwest Colorado after taking a river rafting trip associated with the Crow Canyon Archaeological Center, a nonprofit institute located next to ICR that is dedicated to research and public education.

Mary loved picking up beads and arrowheads as much as Archie did, but on this rafting trip someone was always admonishing her to put them back down. "Finally I said to Archie, 'Let's get 10 acres so I can do what I want,'" Mary told me. "Here they believe in property rights," Archie added.

Spending time around archeologists introduced them to the idea that particular objects are not exotic talismans to be snatched and hoarded, but rather units of data that acquire meaning only in aggregate and in context. Land in Montezuma County was cheap then and the original plan of buying 10 acres expanded dramatically to an ultimate size of 1,200 acres for all of Indian Camp Ranch.

His first step was to establish precisely where the ruins were. He hired local archeologist Jerry Fetterman to do a comprehensive survey before deciding where to place roads, power and plumbing lines, and building sites. Once the more than 200 ancient sites were identified and marked, he zoned the land so that none would be disturbed.

Archie found farmers in the nearby town of Dove Creek dumping stones after clearing standing Ancestral Pueblo architecture from their fields. He bought the rubble. The rocks that give his house structural integrity were used as building material roughly 1,000 years ago.

Destroying archeological sites, digging up artifacts and unleashing looters are all completely legal on private land in Colorado. Though U.S. laws vary by state, they generally protect sites only on federal and state lands. One exception is a Colorado state law that requires the notification of state authorities when human remains are found on private land. But the law is incredibly difficult to enforce because it relies on self-reporting by landowners.

Mark Varien, the executive vice president of Crow Canyon, has approached private landowners throughout his career and tried to dissuade them from looting or bulldozing sites on their property. He has never been able to persuade someone to stop demolishing or selling.

Even on federal land, where archeological materials enjoy much stronger legal protections, the vastness and remoteness of the terrain, and meager budgets for ranger patrols, make enforcement incredibly difficult.

Against this backdrop, Indian Camp Ranch appears progressive. The sale of artifacts from ICR properties is strictly prohibited. All excavations must be supervised by a registered professional archeologist and reports from excavations must be published and made freely available for research.

Though the covenants that bind landowners are difficult to enforce, Hanson believes they help create an ethic of stewardship in the subdivision. And the explicit emphasis on archeology as a selling point is designed to attract a self-selecting group dedicated to protecting fragile cultural heritage.

Hanson initially expected that ICR landowners would be eager to excavate. But most have not sponsored digs; The cost is often considered prohibitive. Hanson says he has spent more than \$1 million preserving, excavating and restoring the archeological sites on his 39 acres. The site now has three fully excavated kivas, one from about 700 A.D. and the other two dating from between 1025 and 1134. There's also a stone tower and several room blocks that were likely used for processing corn.

Archie made several comments that reflected a casual attitude toward enforcing the covenants he designed. "People violate it, yes, but do they hurt anything? Heavens no." His view was that the incredible density of artifacts in the area made it unimportant if a few slipped off Indian Camp Ranch now and then in the pockets of visiting friends and family.

One of Hanson's neighbors at ICR, Jane Dillard, has allowed Crow Canyon archeologists to excavate on her land for long periods of time. Excavation under the auspices of Crow Canyon costs a landowner nothing; it does, however, impose strict excavation protocols.

A great kiva on Dillard's property offers an interesting contrast to the restored village in Archie's yard. The structure was dug on Dillard's land over the last four years according to Crow Canyon protocols. The excavators were from Crow Canyon and closely supervised members of the public — from middle school kids to senior citizens — who participate in Crow's educational programs.

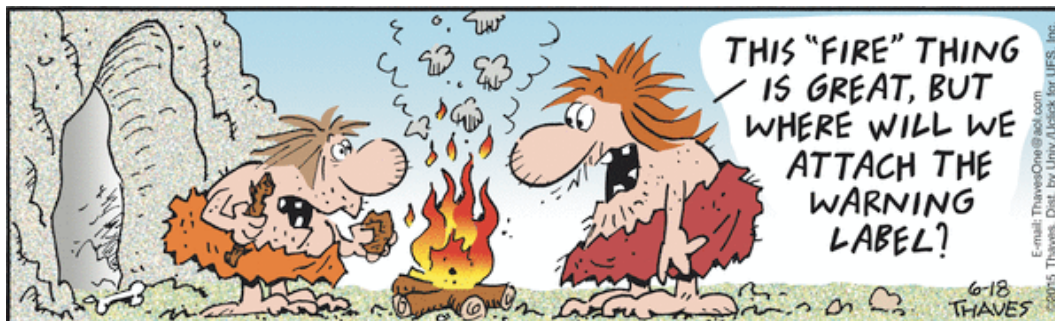
Whereas Archie engages in guessing how his reconstructed buildings looked and in the "great sport" of reconstructing pots with Elmer's glue, the artifacts from Dillard's land are being analyzed in Crow Canyon's laboratory. They will eventually be curated at the nearby Anasazi Heritage Center.

Dillard still walks her land with her head down so she can spot artifacts, but the desire to pick them up has vanished after 15 years of volunteering at Crow Canyon and being with archeologists.

People want artifacts to remain undisturbed for various reasons. Scientists might use the density of artifact distributions as a key to locating and understanding subterranean sites. Descendant native communities, by contrast, might object to the political implications of having their ancestors' jewelry, hunting tools or kitchenware collected as primitive curiosities.

The strength of the Indian Camp Ranch model is also its weakness: It relies entirely on the cooperation and understanding of landowners. Any landowner can refuse access to institutes like Crow Canyon or he can design whimsical approximations of the past in the style of Hanson.

And while both of these outcomes do occur, Jane Dillard offers a third alternative. Only about 25 percent of the great kiva on her property was actually excavated. The rest was left untouched in case future archeologists eventually develop superior technologies that make today's techniques look as crude and destructive as the shovel picnics of the late 19th Century.



Biggs Ford: 'Not as simple as we thought'

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- Or, as is suggested by the two dates reported by Joe Dent for the Keyser occupation at Biggs Ford last year (AD 1430 and 1450), had the Keyser occupation of the site ended long before the arrival of European colonists.
- Could this indicate the presence of some third Native American culture at Biggs Ford?
- Could it have been the Tuscarora or the Piscataway, both of whom were briefly in the vicinity in the early 1700s?
- Does the scarcity of other 18th Century European artifacts (ceramics, etc.) argue against that? What was the nature of their occupation?
- While the number of European trade items is small, doesn't the presence of nails (at least one of which is clinched) suggest that they were building something, something more than a transient camp site?
- Could the rectangular structure patterns detected by State Archeologist Tyler Bastian in the 1969-1970 salvage excavations have been associated with this third historic component?

Just when you think you've got something figured out . . .

We weren't even looking for artifacts this field session. We've got plenty from the first two years. This season we were on a single-minded quest for a Keyser house and this meant we were looking for post-molds and features.

As already stated, both of these were found in great numbers. Some 168 post-molds were mapped and cross-sectioned in the Central Block, as were 46 in the Towson Field School's Northern Block. No clear complete structures were identified during the field work, but plotting of the post-molds along with the features found is on-going and a pattern may yet be found.

It was a great field session. The joy of the quest for knowledge will continue for months to come in the lab and in the office. In this quest, we look forward to the sage-guidance of Joe Dent, who was much missed in the field.

No single individual could ever fill Joe's shoes, so the entire staff stepped up and took over part of the direction of the field work this year. I specifically acknowledge the Herculean efforts of Dennis Curry, Bob Wall, Matt McKnight, Troy Nowak and the indomitable Becca Peixotto. Also putting in a greatly appreciated cameo appearance in the trenches was Maureen Kavanagh.

The efforts of these individuals, however great, would not have been sufficient to guarantee a successful field session without the added and critical assistance of our cadre of highly skilled volunteers. Thank you, ASM.

My final Thank You is reserved for the Crum Family. The generous and gracious welcome afforded to us all by the Crums made the field sessions on their farm not only possible but also very enjoyable. One of the Crum daughters, Susie Culler, spent several days on the crew.

Were you there on the final day ("Back-Fill-Monday") of the session? If so, then you were personally and genuinely thanked by Mrs. Crum for your participation. I don't think I was alone in being overwhelmed by that courtly act. What a way to end a terrific 11 days.

Chapter notes

Anne Arundel

Meets the second Tuesday of the month at the Severna Park Branch Library, 45 West McKinsey Road, Severna Park. 7:30 p.m. Contact Mechelle Kerns at AAChapASM@hotmail.com or the chapter website <http://www.aachapasm.org/calendar.html>

Central Maryland

For information contact centralchapterasm@yahoo.com or Stephen Israel, 410-945-5514 or ssisrael@verizon.net Or visit the Facebook page, <https://www.facebook.com/asmcentralchapter>

September 18: TBD

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 Sarah Grady at sarahgrady11@gmail.com or 410-533-1390. Chapter website is charlescoasm.org and its blog is ccarchsoc.blogspot.com

Mid-Potomac

The chapter meets the third Thursday of the month at 7:30 p.m. at Needwood Mansion, 6700 Needwood Road, Derwood. Dinner at a local restaurant at 5:30 p.m. Contact heather.bouslog@mncppc-mc.org or 301-563-7530 or Don Housley at donhou704@earthlink.net or 301-424-8526. Chapter website: <http://www.asmmidpotomac.org> Email: asmmidpotomac@gmail.com Facebook page: [http://www.facebook.com/pages/Mid-Potomac-Archaeology/182856471768](https://www.facebook.com/pages/Mid-Potomac-Archaeology/182856471768)

Monocacy

The chapter meets in the C. Burr Artz Library in Frederick the second Wednesday of the month at 6 p.m. For more information, visit the chapter's web page at digfrederick.com or call 301-378-0212.

Northern Chesapeake

Meetings are 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>

St. Mary's County

Meetings are the third Monday of the month at St. Francis Xavier Church in Newtown. For information contact Scott Lawrence at graveconcerns@md.metrocast.net

Upper Patuxent

Meets the second Monday at 7 p.m. at 9944 Route 108 in Ellicott City. Labs are the second and fourth Saturdays. For information contact Dave Cavey at 410-747-0093 or hoplite1@comcast.net On Facebook, <https://www.facebook.com/pages/Upper-Patuxent-Archaeology-Group/464236446964358> or try UPArchaeologygroup@yahoo.com or <http://uparchaeologygroup.weebly.com/>

September 14: Lee Preston delivers the annual Vaughn Brown Native American lecture.

Western Maryland

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

June 12: "Keyser Villages," a report by Bob Wall on the Biggs Ford and Barton sites.

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% discount on items sold by the Society. Contact Membership Secretary Jo Boodon, PO Box 1584, Ellicott City, MD 21043 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

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