



ASM Ink

June 2006, Volume 32, No. 6

Newsletter of the Archeological Society of Maryland, Inc.

www.marylandarcheology.org

ASM joining in Year of the Keyser site

By Joe Dent

American University, Principal Investigator

Quit your job and reschedule any vacation plans - it will be possible to help in the excavation of several major Keyser sites over a couple of months this summer! From June 23 to July 3 the focus will be on ASM's annual field school at the Hughes Site along the Potomac in Montgomery County.

The Hughes Site (18MO1) represents the eastern-most known occupation of that what is thought to have been a cultural tradition originating much further west of the Potomac Valley. Keyser ware, the thinly made pottery, tempered with crushed river mussel shell and finished with distinctive opposing applied lug handles, is the diagnostic artifact of the Keyser complex and the dominant prehistoric ceramic at the Hughes site. It surely represented a high point in the ceramic arts during the Late Woodland era.

This summer some mysterious alignment of the archeological planets will see three well-known Keyser sites under excavation. Bob Wall and the Western Maryland Chapter will return to the amazing Keyser component at Barton Village June 17-25 and the mother-site on the Shenandoah River, Keyser Farm, will again be investigated by our friends, Forest Service archeologists Mike Barber and George Tolley, and their remarkable Passport in Time crew July 9-30.



The Hughes Site is situated on the floodplain of the Potomac River in the McKee-Beshers Wildlife Management Area just upstream from the Winslow site (2002-2003 ASM Sessions). It is in an idyllic setting. Hughes was positioned just back from the river and therefore escaped any destruction by the construction of the C&O Canal.

It did not escape some destruction by the nefarious Nick Yinger, who discovered the site in the 1930s. Yinger excavated and tragically dispersed many human burials and what must have been a large artifact collection from the site.

Fortunately much of his pillaging was restricted the village edges, and Richard Stearns,

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Time for send in nominations for new ASM officers

Time is almost out for nominating candidates for this year's ASM elections, a chance for you to have more input in what ASM is doing and what direction it is going. Carol Ebright has served two terms as president, so a new leader must be chosen. All other offices are open too (see the list on back page). Do you want to run, or have someone you want to nominate for any position? Send the name to nominating committee chairman Myron Beckenstein at 6817 Pineway, University Park, Maryland 20782 or myronbeck@aol.com

Deadline for nominations has been extended until May 31, so act now.

Also, don't forget to honor an educator by placing that name in nominate for Teacher of the Year. Contact Annetta Schott at annettaschott@comcast.net for information. Deadline is July 31.

Upcoming events

June 3: ASM board meeting in Crownsville. All are welcome.

June 17-25: Barton site field school.

June 23-July 3: Annual ASM field school, Hughes Site, Montgomery County.

June 24: National Park Service Battlefield Preservation Seminar, Charleston, West Virginia. \$12. For information, contact Aaron O. Smith, 304-562-7233 or asmith@crai-ky.com

October 14: ASM Annual Meeting. Oregon Ridge in Baltimore County.

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. This year's public archeology program runs until July 8, with digging on Fridays and Saturdays and lab work Tuesdays, Wednesdays and Thursdays. Contact Ed Chaney at 410-586-8554 or echaney@mdp.state.md.us

The Archaeological Institute of America provides an online listing of fieldwork opportunities worldwide, Call up www.archaeological.org/fieldwork/ to get started. Remember to add the extra A in archaeological.

CAT corner

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

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

Annapolis -- the visible and the hidden

By Jamie Stiehm

Condensed from the Baltimore Sun, April 23, 2006

Mark P. Leone likes to look below the surface in Annapolis.

Best known around the city as the man who heads the University of Maryland's digs under old houses, Leone recently published a comprehensive book that covers several centuries and classes of society in the state capital. In "The Archaeology of Liberty in an American Capital: Excavations in Annapolis," Leone hopes to stir debate about how to read the signs of the capital city's past.

For him, it comes down to a constant struggle for more liberty for those who were largely or legally invisible -- slaves, free blacks, women, the working classes.

"There was a quest for being equal, an intense struggle to understand the dominant ideology," he said in an interview last week.

The University of Maryland anthropology professor has spent the past 25 years digging up artifacts and mapping public spaces in the city's center. The places he has investigated include a Colonial garden and summer house which once belonged to Declaration of Independence signer William Paca. A few blocks away, he and his students also recovered troves of broken buttons, dishes, marbles and other remnants of domestic life from a now-vanished African-American 20th-Century residential block.

Now standing on that same block off Church Circle is the Anne Arundel County Courthouse and a Victorian A.M.E. church building, part of the Banneker Douglass Museum of African American History and Culture.

Leone's project has preserved bits and pieces of the former life of the neighborhood -- close-knit and flourishing a century ago -- and now on exhibit in the museum's first floor.

Leone wrote of a turning point in his career, when Barbara Jackson, former associate director of the museum, urged him to explore the post-Civil War era of freedom. "We're tired of hearing about slavery," she said.

"It was as though it were a gift from God," Leone recalled.

The empowered and the powerless both left physical evidence to measure, weigh, sift through and contemplate. Leone believes the self-contained city holds larger American patterns and lessons -- past and present.

"Annapolis is about seeing," he said, "even about the control of sight. Some buildings invite and command the attention of the subject, and the subjects are you and me."

The Baroque design of the heart of Annapolis -- a Colonial governor's placement of a Church of England steeple on one circle and the government State House atop a higher circle -- are symbols of the empowered elite. And, as Leone points out, they are impossible to miss.

The order these signature buildings impose and the sightlines leading up to them from other city streets, Leone says, are no accident. The buildings, he says, help keep everything in their proper place -- including the various social classes. They are, in a way, mechanisms of social control.

"I intended the book to be provocative," Leone said. "If it can bring another level of discourse about American democracy, then it's served its purpose."

Leone's analysis, influenced by French thinker Michel Foucault and German economic philosopher Karl Marx, is not popular in some quarters of this pristine city. The Historic Annapolis Foundation, founded by the late St. Clair Wright, doyenne of the historic preservation movement, recently parted ways with him.

The mutual split is ironic, since it was St. Clair Wright who first sought out Leone and urged him to undertake the Archeology in Annapolis project. He describes her as a "gigantic intellect, a freedom fighter."

The foundation's historian, Jean Russo, who read the book in manuscript, said she found it "enlightening," though she was not persuaded by all the author's arguments. "Where many of us might see only bits of china, bent nails and toothbrushes, Mark finds evidence of an ideology that legitimized vast social and economic inequalities," Russo said.

The printed word and changing typefaces in the Maryland Gazette are another source of fascination for Leone. The newspaper was considered a lively Colonial forum in the years leading up to the American Revolution.

Excavating Jonas Green's Annapolis print shop, where the *Gazette* was originally printed, is the subject of the chapter "The Rise of Popular Opinion."

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Randall McGuire, a fellow archeologist and professor at the State University of New York at Binghamton, said Leone's book is a profound report of major finds during 24 years of state- and city-funded digging in Annapolis. In the past 15 years, he noted, Leone's teams have recovered a religious hoodoo cache buried near kitchen hearths, which reveal certain spiritual practices that slaves brought from Africa.

In the Charles Carroll House, named for another Maryland signer, Robert Worden, who was the house and museum director, located a mysterious array of objects -- among them crystals, bone disks, coins and pins. It was part of a cosmogram straight out of West African folklore -- representing a circle of life. Most likely, it was put there by a Carroll household slave to ward off evil or to remedy an illness.

"It shows how a world was created, how it was literally built," McGuire said. "It's the culminating work of a true scholar."

McGuire said the book opens up a horizon of perspectives, even to those who are not experts.

Said McGuire: "He [Leone] demonstrates that scholarship about the past is really about the present, examining how reality is reconstructed."

Leone's book (2005) is published by the University of California Press.

Climate, not hunts, seen as key to extinctions

By Guy Gugliotta

Condensed from the Washington Post, May 11, 2006

New evidence from Canada and Alaska suggests that climate change, rather than human hunting, may have played the key role in a great die-off of mammoths, horses and other large North American mammals that began more than 10,000 years ago.

"It was a special time of greater warmth and moisture," said paleoecologist R. Dale Guthrie of the University of Alaska at Fairbanks. "The arid steppe receded, the short grass became more lush and then the forest came in. The mammoth, and the horses, which did well when it was cold, didn't survive."

Guthrie, reporting in the journal *Nature*, dated animal remains in Alaska and the Canadian Yukon, concluding that mammoths and native American horses could not find adequate forage in the forest and went extinct. Today's horses are the offspring of animals brought by Europeans beginning in the 16th Century.

Guthrie's research brought new insights to the debate about the extinction of large mammal species around the time that humans crossed a land bridge from Asia to populate the Americas. Besides mammoths and horses, the extinctions also include saber-toothed cats, mastodons and giant sloths.

Some scientists advocate an "overkill" theory, in which newly arrived humans rampaged through animal populations unfamiliar with human hunting talents. Others, such as Guthrie, note that the same climatic thaw that allowed humans to cross the land bridge from Asia, also caused a radical change, to vegetation that mammoths and horses could not eat.

"I don't think we've reached consensus, but most of us think there were a combination of factors," said University of Nevada at Reno archeologist Gary Haynes. "Most scientists believe in overkill, but if you ask archeologists, they would say climate change," because there is very little evidence that humans were killing mammoths and horses in large numbers.

Guthrie said he concentrated on collecting radiocarbon dates for the remains of mammoths, horses, elk, bison, moose and humans, focusing on the period from 13,500 years ago to 11,500 years ago.

Guthrie's studies showed that the horses died off first -- about 12,500 years ago -- while the mammoths lasted a thousand years longer. Elk and bison dwindled dramatically but survived. Moose, the only bark eaters among the animals, appeared unaffected.

But "it's a complex picture," Guthrie acknowledged in a telephone interview, because humans arrived while all this was happening. "It might look like humans came in and got rid of the horses and mammoth," Guthrie said, "but why are moose prospering, and elk and bison surviving?"

Paleobiologist Anthony J. Stuart of University College London said "the idea of sudden extinction doesn't seem to apply in Alaska and the Yukon," but "personally I think there's some room for human involvement."

Climate may have stressed the animals, Stuart said in a telephone interview, "but humans probably finished them off."

In Florida, getting there is all the fun

An intrepid Maryland archeologist recently left Our Fair State for a job in sunny Florida. How are things working out down there? Good that you ask. Here is a forwarded account of a search for a reported mound:

Well it is Florida one, me zero. I was out in the field inspecting a mound site that had been looted. It was in yet another part of Florida I would not have expected to see. That is to say as close to jungle as I ever want to see.

We arrived in the area of the site and got out. The people who had reported the looting couldn't remember where exactly the mounds were located. So that meant it was time to do some bush whacking. So into the "woods" we went. The first thing I noticed when we entered the woods is that we dropped down about six feet. That is to say my head was now even with the road behind me. I also quickly noticed I could no longer see below my waist given the thickness of the undergrowth.

So we followed a "trail" - I think it must have been a deer trail. Then two of the older members said the hell with this and went back out to the road.

As I walked I noticed the "weeds" were getting taller. When I pulled one out and asked my guide (an environmentalist) what kind of plant it was he gave a strange look and said "Haven't you ever seen a fern?" Well yes I have seen a fern. They are small things that don't come up much beyond your knee. However, these were head height (six or seven feet tall).

When I looked up I saw the first bad omen: a sea of spiders in huge webs. These spiders were about the size of my thumb (two to three inches). Yuk! From then on I looked up before standing up. Though I was told they seldom bite and are not poisonous. This information is from the same guy who can't remember where a 200-foot long 20-foot tall mound is on a flat plane.

We searched for about 20 minutes and by this time it was getting really warm and steamy. I said the hell with this and out to road I went. It took me close to 45 minutes to stumble my way to the road. Once on the road I headed further down from where we had entered previously.

Then once more I went into the breach. Again I noticed the steep slope and tall ferns. However, this time I found a tree fall and walked on the fallen tree. For whatever reason there were no spiders here. The tree, my highway through Amazon ferns lead to another fallen tree and so on and so on. When I could I would take a break on my highway of fallen trees.

I noticed orchids everywhere. Being air plants they grow above all the under growth. They were every color combination you can think of. The birds were flying around too. Between the birds and the orchids that should have been a clue. Remember the tall ferns?

Well, I came to the end of the fallen tree highway and thought I saw a rise in elevation. So I hopped off the tree thinking the ground was just below. Well let's just say I had enough time to think, "Gee I should have hit the ground by now." I had fallen about eight feet. Fortunately I had six feet of soft green ferns to break my fall. In fact, I don't think I ever hit the ground.

So now I know why there were no spiders where I was because they were all below me. I would be amazed if I did not take a half dozen out on the way down. So now I had a real job in front of me. My "path" was about eight feet up in the air and I had no way to get back to it. So what had taken me 20 minutes to get out took me an hour to get back to the road.

During my walk out I stumbled down a little depression. My eyes started to burn and I couldn't see. I figured I must have gotten sweat in them. So I stumbled with my eyes closed for a few minutes and then I noticed there was a strong smell of pepper and I was having increasing difficulty breathing.

Now I started to panic. My eyes were watering so bad I couldn't see. I was in the middle of a spider, snake, alligator infested swamp and I was having an asthma attack. I figured I had to get out of here if I was going to make it. So I ran in the direction I thought was toward the road. I hit a couple of trees and bounced off.

Then all my symptoms subsided. I could see and breathe just fine. Later I found out there is a nasty non-native plant called Brazilian Pepper and it can produce all of these symptoms. Some people even have a

reaction similar to poison ivy or develop open lesions by coming in contact with the plant. Luckily, I did not have that kind of reaction to it.

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Once out on the road I ditched my backpack, deciding it was too much trouble. Being a glutton for punishment I went further down the road and back into the woods. SUCCESS! I found the mound. There was a minor amount of looter damage. I documented it and the day was a success.

I should have stopped but there were more mounds (big ceremonial mounds) in the area and I really wanted to find them. So we walked way down to where we thought the mounds should be. I instantly noticed this section of the "woods" was much wetter than where I had been before.

Being addicted to the thrill of archeology I went. Instantly, we were overtaken by that freaking pepper smell. We charged through with no real problem. Once "inside" we came to another tree highway. So up we went. We followed it for a while. Figuring we must be close to the "burial" mound we got off the nice weed free path. Surprisingly the ground was as close as it looked, about two feet below.

As we progressed the vegetation got worse. We struggled through the rest of the undergrowth and gave up on the burial mound. Though by this time we were nowhere close to trees we had walked in on, so out we went bush-whacking style.

Once again I could no longer see below my waist and I kept tripping on something, turns out what I was hitting were cypress knees, those rounded woody knobby things you see poking out of swamps. So being the sure footed ninja I am, I started hopping from knee to knee trying to stay above the weeds. I surprised myself on how well I did. Of course I had a lot of vegetation to stabilize me when I started to slip. I have to say leaping on cypress knees make your feet ache even through boots with steel arches.

I could see the road we had made it. I was exhausted but I had made it. I was the fourth person in line to walk out. So I just had to walk where the people in front had walked. It was very wet and nasty. I figured the creature from the black lagoon had to live near by. There was a small spit of land about 2 feet wide and 10 feet long that led to the road with water on both sides which we used to cross over the water.

Now remember I am the fourth person in line. So three people crossed with no problems. I started across and in a blink of an eye it was all over. What we thought was land was actually just a pile of thick nasty vegetation. In I went to above my knees. Cold, slimy, nasty smelling swamp water filled my boots. In this same instance I noticed five or more snake tails quickly slithering away. Well, you all know snakes and me. While I tried to walk on water it was no use, I just couldn't get my legs up high enough.

Once on the road I scrapped the muck off. I was glad it was winter here because there were no leaches. Regardless, I smelled disgusting. It was a cross between wet dog, rotten eggs and death itself (yes, I know what death smells like). While sitting there contemplating why the hell I had decided to take this job. I noticed a four- or five-foot gator sunning itself not three feet from where I had decided to baptize myself. I was reminded of a quote from a famous movie where a scared white boy went into a jungle: "Never get out of the boat, man! Never get out of the boat!"

For now on when I suspect "Florida Woods" I'm calling in an air strike of napalm. I don't care if the ivory-billed woodpecker lives there or not. It will all burn! I will have lunch on gator ala napalm and a nice clear path to the site.

Don't get me wrong I love my job. It the learning curve I hate.

Book review: How the Hunley's secrets were unlocked

Secrets of a Civil War Submarine, by Sally M. Walker. Carolrhoda Books. 112 pages. \$19

The Civil War submarine is of course the H.L. Hunley and Sally Walker recounts its story in a clear fashion, accompanied by lots of drawings and photos. The book starts with the history of stealth marine warfare, then goes into the history of the Hunley and its mission against the union ship Housatonic outside Charlestown, S.C., that night of February 17, 1864, when it sank its target and then disappeared.

She narrates the search for the lost submarine and its eventual finding, then details its recovery and the painstaking work of archeologists and conservators to learn its secrets. Nothing gets short shrifted and everything is explained in clear language, without sacrificing accuracy.

Sally Walker is described as an experienced science writer for young people, but someone wanting to learn the Hunley story without reading hundreds of pages can't go wrong with this book. -- **Myron Beckenstein**

Skull skulking has 'em yelling Geronimo

Condensed from May 9, 2006 news report,

NEW HAVEN -- A journalist has uncovered evidence that members of Yale's secretive Skull and Bones society may have robbed Geronimo's grave during World War I and brought the Apache warrior's skull and other remains back to New Haven.

The plundering of Geronimo's grave in Fort Sill, Okla., has long been rumored, but now a 1918 letter, found in Yale University's archives, suggests there may be some validity to the story.

Marc Wortman, a writer in New Haven, discovered the letter last fall while researching a book about pioneering World War I aviators from Yale. He immediately shared his find with the Yale Alumni Magazine, where he had been an editor. The new details are published in the magazine's May/June issue.

In the 1918 letter, Skull and Bones member Winter Mead wrote that Geronimo's skull had been unearthed and spirited away to their brownstone clubhouse on High Street in New Haven nicknamed "The Tomb." Mead's report was addressed to his fellow "Bonesman" F. Trubee Davison, who helped select new followers during the war. Charles Haffner, a new initiate, or "knight," was among a small group of military officers who allegedly joined the Fort Sill raid.

"The skull of the worthy Geronimo the Terrible, exhumed from its tomb at Fort Sill by your club & the K-t [Knight] Haffner, is now safe inside the T-[Tomb] together with his well worn femurs [,] bit & saddle horn," Mead wrote to Davison.

The tale surfaced in the 1980s, after leaders of the San Carlos Apache in Arizona received photos of a glass case holding a skull, stirrups and horse bit purporting to belong to Geronimo. A tipster claimed that Bonesmen had stolen the items and brought them to New Haven.

Fort Sill's historian insists the grave has not been disturbed. But rumors to the contrary have dogged the warrior since he died in 1909, a symbol of resistance.

Native Americans have called for the repatriation of Geronimo's relics.

Harlyn Geronimo, the great grandson of Geronimo, said he has been looking for a lawyer to sue the U.S. Army, which runs Fort Sill. Discovery of the letter could help, he said.

"It's keeping it alive and now it makes me really want to confront the issue with my attorneys," said Geronimo, of Mescalero, New Mexico. "If we get the remains back... and find that, for instance, that bones are missing, you know who to blame."

The alumni magazine speculates that Skull and Bones may have hit the wrong tomb.

"They may have robbed a grave but it's not at all clear it was Geronimo's grave," said editor Kathrin Day Lassila.

The Fort Sill Apache were unwilling to allow Geronimo to be exhumed and open the tribe up to legal claims from others wishing to bury the warrior's remains elsewhere.

Garrick Bailey, a member of the board that oversees the return of Indian remains under the Native American Graves Protection and Repatriation Act, said Skull and Bones has an obligation to clear up the mystery. It doesn't matter whether the skull belongs to Geronimo or was named, "Geronimo" in jest, he said: "It's dealing with the skull of a very famous American person."

Kennewick bones aren't the only old ones

By Sandi Doughton

Condensed from The Seattle Times, May 8, 2006

ELLENSBURG, Wash. - Behind two locked doors at Central Washington University, what might be called Son of Kennewick Man sits inside a cardboard box.

The faceless skull dates back 9,000 years - just 400 years younger than the superstar skeleton unearthed from the banks of the Columbia River. While Kennewick Man ignited a legal battle over the control of ancient bones, the skull at CWU has barely raised a ripple.

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"It just misses the mark in terms of people's interest," said CWU anthropology professor Steven Hackenberger.

Nicknamed "Stickman" for the mythical beings some tribes believe once inhabited the Columbia plateau, the skull ranks among the continent's most ancient human remains.

About 40 sets of these remains from the distant past dot the map, mostly concentrated in the western United States.

Some, like Stickman, have been largely overlooked or are the subject of custody battles with tribes who view the remains as ancestors. But in at least two cases, scientists and tribes have cooperated to learn from the oldest Americans.

These success stories haven't hogged headlines like Kennewick Man. But they are, in some ways, proving more influential in reshaping ideas about the peopling of the continent.

"In the case of Kennewick Man, I think its significance has been somewhat overblown because of the conflict and controversy," University of Oregon archeologist Jon Erlandson said. "These other finds are equally important."

Erlandson works on islands off the California coast, where he found stone-cutting tools up to 11,500 years old. The only way early people could have reached the islands is by boat.

Arlington Springs Woman, the oldest documented human remains from North America, also supports the once-ridiculed notion that some people arrived by boat, rather than walking across a Bering Strait land bridge near the end of the last ice age about 14,000 years ago.

Three bones were discovered in 1959 on Southern California's Santa Rosa Island. It wasn't until four decades later that radiocarbon analysis showed they were 13,000 years old.

A set of ancient bones, found on an Alaska island, has yielded some of the strongest evidence yet that people who originated in Asia could have sailed or paddled to North America, then migrated south down the coast.

A human jawbone and other fragments were discovered in 1996 in On Your Knees Cave, at the tip of Prince of Wales Island, off Ketchikan. Scientists speculate the remains, which date back 10,300 years, might have been dragged into the grotto by bears or other predators.

Kennewick Man was discovered the same summer in Eastern Washington. Detailed studies on the 9,400-year-old skeleton began only last year, after nine years of legal battles with tribes who claimed "the Ancient One" as a cherished forebear.

In Alaska, there was no such delay - and no antagonism.

Local Tlingit and Haida tribes were notified immediately of the discovery, said University of Colorado anthropologist James Dixon, who works with the remains. Rather than objecting to scientific study, the tribes embraced it.

"The way we interpreted this find was that an ancestor was offering himself to us to give us knowledge," said Tlingit tribal member Rosita Worl, a Harvard-trained anthropologist and president of the Sealaska Heritage Institute. Several tribal members worked on the excavation.

Isotopic analysis of the bones showed the man ate mainly seafood, even though the cave is deep in the island interior. And tools made of volcanic glass and quartz crystals from the mainland and nearby islands show people were using boats to get around the area, Dixon said.

That doesn't prove the first Americans arrived from Asia via water, but it hints at a people with deep maritime roots.

Even more exciting were DNA results from the remains.

Brian Kemp, a doctoral student at the University of California, Davis, succeeded where others had failed by extracting genetic material from a tooth.

His first results were so "weird" he repeated the work several times.

Kemp compared the material to a database containing DNA sequences from more than 3,500 modern and prehistoric Native Americans. He found matches in several distinct locations, mostly along the Pacific coastline from California to Mexico, Ecuador and Chile.

"My gut feeling is that this is a signature of a coastal expansion of people," Kemp said - but it's not yet definitive proof. DNA matches in Illinois show that at least some of the caveman's ancestors traveled overland, as well.

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It's also still unclear where the caveman's ancestors originated. His DNA sequence is of a type generally found in Asia, but the only exact match was a member of the Han ethnic group in eastern China.

That doesn't mean Native Americans came from China, Kemp cautioned. It will take more detailed analysis of genetic material from across Asia to pin down the Alaskan caveman's roots.

While DNA may be the most powerful tool in the quest to understand how people settled the New World, it's limited by scarcity. Only three North American skeletons over 9,000 years old have yielded usable DNA, Kemp said.

One of the most promising candidates may never be sampled. The Fallon Paiute-Shoshone tribe of Nevada is suing to claim and rebury Spirit Cave Man, whose desiccated remains were discovered in 1940, wrapped in a woven reed mat. Not only does the 10,700-year-old mummy still retain some hair, skin and organs, but it also was buried with a wealth of artifacts, including a blanket crafted from strips of fur.

The remains have been studied extensively in the more than 60 years they have been kept at the Nevada State Museum, but DNA was never extracted, said Marc Slonim, a Seattle-based attorney for the tribe.

That makes the legal case different from Kennewick Man, where scientists argued against reburial because they hadn't had a chance to study the skeleton in depth. With Kennewick Man, the court ruled against local tribes, saying the bones were too old to establish kinship.

Even without DNA, some scientists argue that ancient skeletons do hold clues to the origins of the first Americans. Doug Owsley, of the Smithsonian Institution, and others say very old skulls - including Kennewick and Stickman - have a longer, narrower braincase than the skulls of modern and pre-contact Native Americans.

That leads them to suggest multiple waves of migrants, possibly from different parts of Asia, may have populated the continent. Some of those lines died out while others gave rise to modern Native Americans, the theory goes.

But the value of skull measurements is controversial. Diet and activity - such as throwing a spear repeatedly - can affect bone size and shape.

Seattle-area anthropologist Jim Chatters ignited much of the controversy over Kennewick Man when he said the skull looked more "Caucasoid" than Native American. The first scientist to examine the skeleton, Chatters has been pondering the role of environmental factors in skull shape ever since.

At a recent archeological conference in Seattle, Chatters said patterns of tooth wear suggest ancient Americans might have processed sinew or other fibers by pulling the strings through their teeth. That would have given them very powerful jaw muscles, which attach to the skull and may partially explain the long heads of Kennewick man and his brethren.

What chapters are doing

ASNC holds mini field session at Graystone Lodge

By Annetta Schott

Condensed from the ASNC newsletter, The Storyteller, April/May 2006

The Graystone Lodge, circa 1780, was the site for our Northern Chesapeake archeological mini-field school the weekend of April 21 - 24. In spite of the weather, we had more than 50 people participate.

Friday, Professor Stowers and her anthropology/archeology class from Harford Community College toured the house and ground with archeologists Dr. Jim Gibb and his assistant, Dio Kavadias. The college students dug some of the STPs (shovel test pits) as part of their class assignment.

Saturday was particularly wet and chilly. We did manage to get in some surface collecting during the lulls between showers and complete some lab work on the covered porch during the heaviest downpours. Later, we

ate our lunches in comfort and style in front of a roaring fire provided by the owner, Steve Bavett, in one of the stone fireplaces inside the Lodge. Wonderful! We have been working with Steve Bavett since 2004 and he has continued to be appreciative and extremely supportive of our archeological efforts at Graystone Lodge.

Sunday, Bill McIntyre instructed the Boy Scouts from Troop #808 of Harford County in the methodology of laying out test units and digging STPs, as well as some rudimentary lab procedures required for their archeological merit badge. ASNC members and visitors excavated the remaining units. Monday was cleanup (the ground, the equipment and the tools).

The surface collecting and test units provided us with quite a time-line of artifacts! A preliminary look at these artifacts show a arrange from early 19th (possibly late 18th) Century collection of nails, strap hinges and red ware and other ceramics, as well as artifacts dating through the late 20th Century, such as bottles, plastic toys, glass and ceramic fragments. A more in-depth study will be conducted as we wash and catalogue these items at a later date.

ASM joining in Year of the Keyser site

Continued from Page 1

a well-known early ASM member, recorded many of the goings-on during the Yinger assault. Stearns also left us a map of the site.

The Hughes site is enormous, roughly 400 feet in diameter, and its size certainly helped mitigate the absolute amount of damage Yinger could bring about. I can guarantee that there is much more to do at Hughes and that the pits are prolific and the postmolds plentiful. A small suite of radiocarbon dates run in the 1990s suggests the site was occupied circa AD 1400.

These are our plans for this summer's field session. First, we were not successful in three field seasons at Hughes in isolating a complete Keyser house pattern. After finding two such structures at Winslow, I think the ASM is on a roll and it's time to try again at Hughes. That is a major goal of our excavations this summer and we won't be denied. There were key changes taking place with the arrival of the Keyser folk in the Potomac Valley and those changes no doubt left a very different signature in the houses built and occupied at the site. We need to discover those changes.

Second, the existing radiocarbon chronology consists of four non-AMS (newer, more accurate dating method) assays. We need to collect charcoal from short-growth species (like corn) and add to our chronological precision.

Third, we excavated a number of pits and floated samples from each, but none of the recovered floral remains were ever identified. That deficiency must be remedied.

Fourth, who knows what artifact surprises might be resting in untested areas of the site.

Last, we want to do our absolute best not to disturb any more human remains at the Hughes site. Yinger did enough to the ancestors at Hughes.

So, dig your field kit out of the closet, sharpen your trowel and buy some sunscreen. We're going back to the Hughes site and we've got a unit with your name on it. I sense great things will be in store for us all this summer.



Early archaeologists

Lodging has been arranged for those wanting to stay overnight in the area. A limited number of places will be available at Rockwood Manor, where Winslow diggers stayed, in Potomac. The rates are reasonable and reservations will be on a first-come basis. For those interested in camping, more spaces are available, but it will be rough camping (no electrical hookups or shower, but a dining area, water pump and port-a-potty). The location is a wooded area about a mile from the site. The charge will be nominal.

Mark the LODGING question on your field school registration form and you will be contacted with details.

Great thoughts in archeology

DE DM O GOSE PG OISWKPFPU DSOF FDGK EWOE EWK
 EW DYUM OMMARKJ EP LK PGEKY OIK YPE, EWPAUW
 PEWKIM, MACCPMKJ AYFDQKFB, EAIY PAE EP LK EIA
 K.

---- DTPI YPKF WARK

Chapter notes

Anne Arundel

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

June 13: Cara Roviello Fama, the Lost Towns lab director, will talk about her wine bottle research.

Central

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

Mid-Potomac

The chapter meets the third Thursday of the month at 7:30 p.m. at Needwood Mansion. Dinner at a local restaurant is at 6. Monthly lab nights are the first Thursday of the month, from 7 to 9 at Needwood Mansion. Contact james.sorensen@mncppc-mc.org or heather.bouslog@mncppc-mc.org, or call 301-840-5848. Chapter website: www.mid-potomacarchaeology.org

Monocacy

The chapter meets at 7 p.m. on the Wednesday closest to the 15th of each month at the Walkersville Middle School. Contact Jeremy Lazelle at 301-845-9855 or jlazelle@msn.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.

Contact Lee Preston at 443-745-1202 or roseannlee@earthlink.com

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

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.

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