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'05 Barton field school helps define site

By Bob Wall

Excavations at this year's Barton site field school have helped show the size of a Late Woodland area there while radiocarbon samples were taken to help date a much earlier component of the site.

The Western Maryland Chapter of ASM and the Towson University Archaeological Field School was held from June 18-26. Excavation units were widely spaced but confined primarily to the south end of the site.

The focus of the excavations was to sample a broad range of areas within and south of the Keyser village area. Test units also were set up on the northern periphery of the 30-acre property as well as another two-meter unit adjacent to last year's deep test.

The northern and southern edges of the Keyser village palisade trench and associated large post molds were exposed along the North 340 and N230 lines. This, along with palisade exposures in past years, shows the enclosed village to be roughly 110 meters in diameter. The palisade trench was more than a meter wide and contained a variety of large (e.g., deer, elk and bear) and small mammal bones as well as Keyser shell-tempered ceramics, triangular projectile points and lithic debitage.

Work will continue throughout the summer and early fall to expose additional areas adjacent to a deeply buried hearth feature that last year produced radiocarbon dates ranging from 10-15,000 BC. Adjacent to the hearth revealed last year was a very discrete chipping cluster containing a collection of large flakes associated with a core, and a large scraper, all made from locally available Shriver chert. The radiocarbon dates above the hearth and at the base of the excavations show a chronological sequence ranging from the late Pleistocene through early Holocene.

The southern margins of the site produced no features but the Woodland occupation was clearly evident in the plow zone finds where predominantly Page limestone-tempered ceramics and lithic materials were recovered. A variety of pit features and shallow basins continue to represent the predominantly Page (early Late Woodland period) across the site, even in the Keyser village area. This appears to indicate a very established and long term series of Pag- era occupations that may include both small hamlets as well as individual farmsteads. Evidence of Page community patterns was revealed in another circular Page house pattern that was partially exposed in one of the two-meter blocks this year.

The field school was held later this year in the hope that there would be more sunny weather. We were not disappointed since we lost only about two hours due to rain during the entire 9-day effort.

Now that the Keyser village area has been more clearly defined, the next stage of fieldwork will be to sample one of the households within the confines of the village. This is planned for the 2006 field season.

INSIDE: Applications for ASM field school, Marye award

Upcoming events

July 30: All-day Falls of the Ohio lithics conference. Louisville, Kentucky. $15, includes lunch. For information contact anne.t.bader@amec.com or chezmoi@insightbb.com

August 12-14: National Powwow, MCI Center, Washington. For information: www.americanindian.si.edu

August 22-26: M-NCPPC Adult Field Session. Civil War, prehistoric, Smithsonian lab visit. $30 a day or $75 for 3 or more days. Contact Heather Bouslog at 301-840-5848 or e-mail heather.bouslog@mncppc-mc.org

September 9-11: Annual conference, Society for the Preservation of Old Mills, Westminister. Includes Mason-Dixon tour. For information, contact Bob or Jane Sewell at 410-833-2313 or see www.spoom.org

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

September 16-25: ASM field school. Swan Cove, Anne Arundel County.

October 15: ASM Annual Meeting, Emmanuel Episcopal Church, Cumberland. Theme: French and Indian War.

October 21 – 23: Developing International Geoarchaeology meeting, Saint John, New Brunswick, Canada. DIG 2005 is aimed at promoting and encouraging the application of the geological sciences to archeological problems. Information at www.dig2005.com

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

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 corner

For updates and for information on CAT activities check the ASM website or contact your mentor or director Chris Davenport. He can be reached at 301-845-8092 or dig4funds@aol.com

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 dig offers hoodoo clues

By Ray Rivera

Condensed from the Washington Post, July 6, 2005

Sifting through the debris of an 18th Century townhouse being renovated in Annapolis last month, the archeologist and his students found what they were looking for under the brick floor near the kitchen hearth. There, in a shallow five-inch pit, lay eight bent nails, a clear glass spindle, a plate of glass etched with a checkerboard design and a white pierced disk the size of a 50-cent piece.

What University of Maryland archeologist Mark Leone and his team had discovered was evidence of hoodoo, a New World variant of ancient West African mystical traditions carried across the Atlantic by black slaves.

The practice, meant to influence healing and ward off misfortune, continued into the 20th Century by freed descendants who lived and worked in the homes of wealthy white families as cooks, launderers and gardeners.

But Leone's research in Annapolis has raised an intriguing question: Scholars have yet to find hoodoo artifacts in homes owned and rented by the city's emerging black middle class in the 19th and early 20th Centuries. In other words, while poorer blacks were keeping hoodoo alive, upwardly mobile African-Americans were abandoning it.

"That's not to say that middle-class African-Americans were giving up their African traditions, but they were finding different ways to express it," said Leone, who has led much of the research in Annapolis for the past 25 years,

The findings released last week add to the complex picture of black life in Annapolis and throughout the region in the decades before and after emancipation.

Hoodoo, which is practiced today, was widespread throughout the antebellum South.

Like other African-derived folk practices such as Santeria in Cuba and voodoo in Haiti, it mixed elements of Christianity with conjuring rituals involving herbs, dolls, pins and other everyday items bundled together as mojos worn on the body or buried in and around homes.

Frowned upon by Christian slave owners and later by white employers, the rituals were often conducted in secret -- what many scholars now see as a form of cultural resistance.

Leone found the first inklings of hoodoo in Annapolis during an excavation in the early 1990s of the Charles Carroll House, home to a signer of the Declaration of Independence who had vast slave holdings.

Buried in a shallow pit in the northeast corner of the house were crystals, shards of glass, beads and a polished black stone. Researchers then didn't understand their meaning or why it appeared that the objects had been placed deliberately in the northeast corner.

Subsequent finds in Annapolis were unearthed in the Brice and Slayton mansions and, just last month, the Adams-Kilty House on Charles Street. The earliest materials date to 1790 and the latest to 1920.

Based on the oral narratives of former slaves, African-American folklore and studies of West African rituals, researchers theorize that the ritual bundles -- variously called mojos, tobys or "hands" -- contain three key elements:

The first is something to catch and hold the spirit in place. In the Adams-Kilty cache, it was a piece of glass with a checkerboard design. The glass is transparent and looks like ash or water, mimicking the environment spirits travel in, Leone said.

Another element is something that belongs to the person to be affected by the spirit. This latest cache didn't appear to have such an object. Leone theorizes that it might have been the cloth, which disintegrated, used to wrap the cache. In the Brice house, the cache included a button engraved with the letter M, possibly belonging to a member of the Martin family, which owned the home in the late 19th or early 20th Century, Leone said.

The third element is something that relates to the problem to be solved. In the Adams-Kilty case, it was probably the bent nails, which might signify arthritis.

Researchers have also learned exactly where to look: Under thresholds, hearths and stairwells -- places spirits were believed to congregate and use as entry points, Leone said. Another common location is beneath the northeast corners of houses, but the reason for that placement remains a mystery, scholars say.

Profiles in Maryland archeology

An interview with ... Jennifer Babiarz

Jennifer Babiarz. is a graduate student at the University of Maryland, working on her PhD. She is most interested in African-American sites and is involved in the Archeology in Annapolis program.

Q. First tell me a little bit about yourself.

A. I grew up in Annapolis – Northern Virginia until I was 8, then moved to Annapolis. And that's where I first really learned about archeology. I went to a public archeology dig that Dr. [Mark] Leone [of the University of Maryland] was doing at St. Mary's Church in downtown Annapolis. Out back of the church, with my stepfather, who had studied archeology in college. And he took me to see this dig and I really loved it, I thought it was fascinating. When I went to college – at the University of Massachusetts in Amherst – I was a historian at first, changed majors to anthropology and happened into a very famous historical archeologist's classes and he became my thesis advisor.

Q. Who was that?

A. Robert Paynter. He works in Massachusetts. He worked at the W.E.B. Dubois boyhood homesite and he works in Deerfield Village. He is a colleague of Dr. Leone and I had never thought about – of course you know growing up you never think about going back home at first, you want to go explore. And he suggested I go to field school in Annapolis because it was a well-known field school and it is where I lived. I was hoping to go somewhere else. But I ended up going to archeological field school through University of Maryland in Annapolis. And that was my first interaction with Archeology in Annapolis. I worked for them for a few months afterwards and then changed fields. I got a job in DC, just a normal job, because I wanted to try something else out. Decided I loved archeology and three years later came back here [College Park] for graduate school.

Q. When was that?

A. That was in 2001 I started graduate school here. Got my master's here in 2003. Then I went to the University of Texas at Austin to continue PhD research. Right now I am writing and research phase. That's what I am doing back here now. I am working on the Eastern Shore doing dissertation research.

Q. What is your topic?

A. A plantation called Wye Hall, which was owned by William Paca. He retired there. He built it in the 1790s and actually died there. Wye Island was co-owned by him and John Bordley. There's a lot of very big planters, Edward Lloyd and William Paca, living on the Eastern Shore at that time, in the late 18th, early 19th Centuries.

Q. What are you exploring? What aspect of it?

A. I am specifically exploring African-American life on the islands right now. There was of course a huge slave population on the islands, previously to when Paca actually lived on it, since he had family members living there, farming there, to the time he lived there and after, up until the 1930s. There were tenant farmers until the turn of the century who were black until they were basically chased off and replaced by white tenant farmers in the 1930s. I am mostly hoping to focus on black life in the late 18th and early 19th Centuries because there's not a lot known about plantation organization on the Eastern Shore specifically. There's a lot more focus on it on the Western Shore. I have a friend from University of Texas who is now doing her dissertation research out here as well, Lisa Kraus, and she is working at Edward Lloyd's plantation, which is very close by. And he is also one of the largest slave-owners in the state, he was the largest slave-owner in that county and

he actually enslaved Frederick Douglass when he was a child. So we're hoping to see how plantations were changing, especially right before the Civil War with the advent of different kinds of manufacturing ventures and railroad ventures and there was a kind of change in business, especially in north Southern states, borderline states like this was. There were a lot of farmers, plantation owners, who were trying out different ways of organizing their business. Paca seems to be much more old-fashioned in his ways of organizing his plantation, in terms of focusing on traditional – like wheat agriculture and the way most people think of plantations now. There were other people in Maryland, such as Lloyd and Bordley, who seem to be a lot more experimental with introducing kind of Northern concepts of manufacturing and early 19th Century scientific ideas into plantation life. Maybe an attempt because they could see the end coming, to a certain extent, before the Civil War, I think. Just a theory. I am trying not to decide what it is going to be about too much before I see what we find there. Of course I don't think you can really assume; I'm trying to let it be open enough that I can change the interest depending on what we find. Paca's family papers burned with his house in the 1800s, so there's not a lot of papers that go along with the work. So unlike most historical archeology we're kind of flying a little blind. We're doing our best and most of it is really based on what we are finding in the ground.

Q. Are you finding a lot?

A. We are right now, yes. About five or six years ago there was a portion of the project I was not involved in which focused on the main house and the gardens around it. More recently the work that I have been involved in was an area where there is still a tenant farm which is halfway standing in the woods and which is fairly close to the main house. We thought this looks like a perfect area to be building on continuously and it seems to have been built on continuously for about 150 years. So it's complicated stratigraphy, but it's really interesting and it looks like dwellings on top of dwellings where they robbed bricks and rebuilt areas and we are thinking that this is a possible area for slave quarters. We think there probably were multiple areas where there were slave quarters – depending on where the work areas were there would have been different quarters on different parts of the island. It's kind of exciting because no one's really looked for buildings there for quite a while, there's not been a lot of research done on it and since there's not a lot of papers left people are constantly guessing where we think things would be. It reminds me a little bit more of what a prehistorian might do in terms of trying to think of where a logical place to live would have been. I like it like that.

Q. What interesting projects have you worked on in your career?

A. I think the most interesting one before this was working at the Brice House in Annapolis, which a house on the corner of Prince George and East Street, downtown. It's right near the Paca House and that is where we found evidence of African spiritual traditions buried in work areas, kitchens and laundry areas which were obviously specifically placed items which were able to be traced back historically to African religious practices that were brought over to the Americas, which have been written extensively about. Zora Neale Hurston wrote about it in New Orleans. It's called hoodoo or voudon in certain areas. But they were very specifically placed items – bent pins, special shells, mirrors, things like that. Placed in doorways, under windows and in hearths. Usually they were protective or for punishment, kind of amulets to protect the person who buried it or who was ill or to punish someone who treated you wrongly. So the most interesting archeology I've ever dug was finding these caches under floors that were buried. Obviously deliberately placed. Under tea cups or carefully buried in corners. That was really neat. That was one of the few times when you really felt like you were recovering something really special. You really felt connected to a person in the past.

Q. Do you find archeology as practiced in Maryland is different than other places?

A. Yes, I do. I hadn't of course experienced it much differently than how it takes place in the Mid-Atlantic until I went out to Texas. For the first time I was around mainly prehistorians practicing. Here there is a mix of prehistorians and historical archeologists, and in the Mid-Atlantic there is a big focus on the post-colonial contact history. But because it's Maryland there is such a depth of history, both historical and prehistoric, here. It's different in other parts of the country where there is just not a sense of historical archeology. If a building was built before 1930 it was considered really old in Austin. Historical archeology isn't taken quite as seriously there since there wasn't this history of long-term colonial settlement. Also, just the physical environment in Texas was very different as are the reasons for doing archeology. And there is a lot of development happening around the big cities. Most people in Texas live right around the cities, so there are these very concentrated areas where there is always CRM going on and there's these desert areas where

people can go dig for 10 years and no one ever builds and its very different than in Maryland where it seems like there's always a need for space and CRM projects are very quick.

Q. How long have you been involved actively in archeology?

A. I'd say in terms in terms of digging and field work seven years.

Q. Have you seen any changes at all, in techniques …

A. For myself not so much technique-wise. I think there has been a little bit of a change – I'm hoping – and I think I see this in some colleagues in kinds of notions of the separation of professional Cultural Resource Management archeology and academic archeology. I hope it is not just wishful thinking, but I feel like people are starting to understand that they don't have to be separate, that's it all archeology and that both the academic field and a professional day-to-day – what many people would consider a more real – archeology, both have strengths to offer and can both inform each other in really important ways and I try to do my work thinking in that way. The woman I talked about earlier, Lisa Kraus, she's spent a few years working just CRM archeology and it really helps in an academic setting, knowing very logical rules about how does budgeting work and how are we going to get through this quickly. There's a lot of very useful theoretical ideas that academics use that I feel inform that practical work very well.

Q. This being an ideal world, what would you like to do in archeology? And where?

A. I like the Mid-Atlantic or the South. Mostly that's a personal consideration because I don't like being cold all winter. I think in a perfect world I'd love to be involved in – I don't know what you would call it, I'd probably have to create in it in a perfect world -- something as I've said before that was more a combination of CRM and a more public academic work. I would love to be able to work more closely within communities. My main interest is African-American archeology. I would really like to be able to work with, especially in Maryland and Virginia, smaller, especially rural African-American communities that are especially being impacted by suburban movements outward and kind of getting moved out both heritage-wise and physically from a lot of towns that they've historically lived in. Often very poor areas. I would like to be able to work in communities where I can interact with kids and have them help document the heritage of their own communities, both black and white, especially in rural areas. And also work with these communities to find out what they want to preserve of their heritage, whether it be through archeology or through ethnography or a combination of all those things. Especially in places like Maryland or Virginia where the economy of real estate is kind of the king. I'd like to be able to combine that with being able to pay for it by doing CRM work. I'm realistic about that.

Book Review: Life with the 17th Century Susquehannocks

Jacob My Friend: His 17th Century Account of the Susquehannock Indians, by Barry C. Kent. 617 pages, 3 maps, $39 hardback, $29 paperback. Published by Orders@Xlibris.com, or (888) 795-4274.

Barry Kent, who has spent more than three decades excavating, researching and reporting on Late Woodland Susquehannock Indian sites in Pennsylvania, where he was state archeologist from 1966 to 1986, felt the need to broaden the archeological record. So he has brought archeology, historic records and personal accounts of a Dutch trader together in a lively and compelling historical novel.

"Jacob My Friend" describes 17th Century Colonial events and the rapidly changing Susquehannock Indian culture during a period of the tribe's terrible clash with Europeans and other Indian groups. The novel takes the reader through series of real and fictional journeys following the Indian trader, Jacob My Friend from Amsterdam in the Netherlands to New Amsterdam (New York), Fort Orange (Albany), the South River (the Delaware River), Susquehanna River, Maryland, and on to the Chesapeake Bay.

Jacob Claesen Young was a very real person was a most unusual character. Arriving in the New World from Holland before 1650, he became a fur trader with the Susquehannock Indians who gave him the name Jacob My Friend. He married one of them and had several children. Soon he was a trusted interpreter for the tribe in their difficult dealings with the Dutch and English.

The book relates the 17th Century Susquehannock-Conestoga way of life, how it changed and its approach to extinction. Kent contrasts European and Native American technology, society and ideology along with portraying the disastrous results of this difficult cultural contact. The novel comes with endnotes and bibliography.

-- Stephen Israel

Kennewick scientists end bone look-see

By Anna King

Condensed from the Tri-City (Washington) Herald, July 15, 2005

SEATTLE — The dozens of eyes studying Kennewick Man began to show the strain Thursday afternoon of the long hours and intensive analysis of the past 10 days.

The scientists had just hours left to complete their work. And these dozen experts in fields from forensic anthropology to geochemistry could be the last Kennewick Man sees.

They were guarded in their remarks about what they have found so far, but a few details slipped — like the position of some of the 9,400-year-old skeleton's hands and feet and if his skull links him to other ancient populations of North and South America.

"I'd like to be able to put some things together, and then look at it again to make sure I've got it right," he said forensic anthropologist Hugh Berryman, with a soft Southern accent. "But there just isn't time."

Berryman, from Middle Tennessee State University in Nashville, specializes in how bones break. He's been carefully examining each of Kennewick Man's bones and determining when, how and why each broke.

Berryman said he thinks Kennewick Man's right hand was facing palm down and his left foot was heel down and turned out and to the side while he was buried along the banks of the Columbia River in Kennewick. Yet none of the scientists were willing to speculate yet on whether he was buried or was preserved for so many years right where he fell.

But those answers are coming.

Sometimes four of the scientists have spent an entire day studying just one of the major limb bones, Berryman said.

David Hunt, a forensic anthropologist with the Smithsonian Institution in Washington, D.C., said it took him four days to piece together the expensive and high-tech 11-piece model of Kennewick Man's skull and compare it to the original. The pieces for the model were fabricated weeks ago and assembled last week.

After he put it together, Hunt said he thinks the skull's shape looks similar to other Paleo-American skulls he's handled.

"Some of the features I see here are very similar to the Paleo-Indian, Paleo Native American cultures I've worked with," he said.

The plastic replica skull was created using a high-powered CAT scan machine, and cost about $20,000. Hunt used jeweler's wax on the original skull to make sure the model fit as closely as possible to the real thing. He said he was a bit nervous while handling pieces of Kennewick Man's skull, and he expects criticism.

Doug Owsley, the team's lead scientist and a forensic anthropologist for the Smithsonian, was quick to point out that he doesn't think Kennewick Man is related to modern-day tribes.

"It's much more complicated," he said. "He doesn't fit into this simple Bering (Sea) land bridge model. He could be an immigrant himself."

Owsley said the scientists have determined that Kennewick Man's skeleton was buried and then didn't shift much until he was eroded out of the riverbank along the Columbia in 1996.

Scientists also were looking for cut marks or signs that a burrowing animal had damaged the skeleton and left tiny scratches behind.

Scientists say they believe the sharp stone point lodged in Kennewick Man's hip is made of basalt. And they think they might be able to determine where the basalt came from.

In October they expect to have an interim report prepared.

But the scientists say they are worried about Kennewick Man's future.

Further studies of Kennewick Man could be stopped if a bill proposed by U.S. Sen. John McCain, R-Ariz., passes and a two-word amendment changes the wording of the Native American Graves Protection and Repatriation Act. It would let federally recognized tribes demand the return of remains, even if they can't prove a link to a modern tribe. And that decision might be made in just a few weeks in Washington, D.C. Northwest Native American tribes believe Kennewick Man is their ancestor and want to rebury the bones.

"That is so scary, because it would end it," Berryman said. "Any attempt to understand the past would be gone."

Rhode River provides a treasure trove

By Andrea F. Siegel

Condensed from the Baltimore Sun, July 18, 2005

Beneath a bluff by the Rhode River, oyster shells are falling out of the bank, which is eroding so readily that several big trees have toppled into the water.

Atop the sandy bluff, archeologists are digging holes, and the ones close to the water contain fragments of shells and pottery at least 1,000 years old.

"Oysters don't have legs, so somebody brought them up here and ate them," said Al Luckenbach, Anne Arundel County's chief archeologist.

Another archeological site has been discovered in the Rhode River area south of Annapolis, this one at the YMCA's sprawling Camp Letts in Edgewater. It's the 10th - maybe the 11th - the crew has found in recent months around the river, which flows into the Chesapeake Bay. They've been too busy digging, sifting and bagging to remember how many forms they've filled out lately, but they have at least doubled the number of known sites.

Luckenbach and his staff are spending much of the summer digging holes, surveying the water's edge, walking fields - making a rough archeological assessment of what lies beneath the surface.

In digging more than 70 test pits so far, they have documented 18th-Century homesteads and found American Indian sites that go back hundreds of years before that.

The survey, funded through a $36,000 Maryland Historical Trust grant, is aimed at checking on sites that were barely mentioned by amateur archeologists four decades ago and finding new sites along the river and its creeks. The sparse work that has been done turned up Native American sites up to 3,000 years old as well as evidence of a Colonial settlement.

Archeologists hope the latest effort to locate - but not excavate - sites will add to what they know about Native Americans' dwelling patterns, dining habits and other aspects of their culture.

It is also to help officials plan for land-use decisions, giving them a rough idea of what is located where.

The Rhode River watershed is part of Anne Arundel County's larger "heritage area," encompassing much of the southern part of the county where residents - some of whose ancestors were colonists - are struggling against increasing development pressure to maintain a more rural setting, protect small towns, and preserve Civil War-era homes and local history.

"Development and erosion are the two big things that affect archeological sites. In this area you have both development and erosion," said Maureen Kavanagh, chief of the Office of Archeology of the Maryland Historical Trust. "Ideally, this is the better approach - to be able to know what is there and be able to anticipate, [rather] than go in at the last minute.

"We are seeing evidence of these sites being eroded or developed," said Jane Cox, assistant county archeologist.

Understanding the early native populations is difficult largely because there are no written records that document or explain how they lived, said Cara Fama, the county's archeology lab director.

In comparison, old-timers in the region have told archeologists that small, family-run oyster-processing operations dotted the edges of rivers below Annapolis and there are historical records of some, Cox said.

"We know that the Native Americans were basically on a seasonal round, spending part of the year over here getting oysters and part of the year over on the Patuxent [River] getting fish. They came back to the same site year after year," Luckenbach said. They hunted, and ate berries and plants.

For how many years they returned would be unclear but for other artifacts - bits of pottery and flakes of stone.

Test holes farther from the water yielded such finds as a shard of pottery estimated to date from between 750 B.C. to 400 B.C., another piece from as recently as A.D. 500, a hunk of quartz whose smooth surfaces suggest it was used in tool making, and something charred, suggesting a campfire that might have been used to smoke food to preserve it for winter, Cox said.

Said Luckenbach: "They were coming back here for maybe 1,000 years."

Historic tombstone back in Maryland

By Stephanie Desmon

Condensed from the Baltimore Sun, June 21, 2005

ST. LEONARD -- In the more than 300 years since his violent death, the life and memory of Christopher Rousby have been commemorated, miscalculated, relocated and all but obliterated. And now, after all these years, the long-ago tax collector for the king still can't seem to find a proper resting place.

Rousby, who was killed at the hands of a cousin of Lord Baltimore in 1684, was buried under a 1,000-pound slab of limestone soon after his death. If only he was left there in peace.

At some point after his burial, his remains were lost. And over the past 65 years, the tombstone made a strange journey from Southern Maryland to a Michigan museum and back again. Now it rests, in pieces, in a conservation laboratory at the Jefferson Patterson Park and Museum in Calvert County, as locals decide whether it can be restored and possibly re-erected somewhere.

Removed from the spot where it was set down in the 1940s, soon after the Navy determined it would put a new air station atop the old Rousby homestead, Rousby's grave marker, his remains, his house and his story became part of the Henry Ford museum of American history in suburban Detroit.

Rousby was a prominent attorney and politician who was named the king's tax collector on the recommendation of Lord Baltimore. But things between the two quickly soured, and Baltimore tried to have Rousby removed from his post. Lord Baltimore's cousin George Talbot also had a simmering feud with Rousby.

One night in late October 1684, Rousby was aboard a boat anchored in the Patuxent River. Talbot rowed out to meet it. A fight ensued and, according to historical records, Talbot fatally stabbed Rousby.

Family members are believed to have buried Rousby beside a creek on land that is now part of the Patuxent River Naval Air Station -- about a half-mile from property that would become the Susquehanna plantation.

That's where engineers sent by Ford found the stone in 1942, cracked into pieces, when they came to remove what they believed was Rousby's home. The workers took it apart, piece by piece. They took Rousby's tombstone, too. And they took what was underneath it -- described on the inventory as "a bag of bones."

Several decades later, historians became suspicious of claims that the house dated from the late 1600s, said Julia King, director of the MAC Lab at JPPM. "That alerted the staff here that there may be a problem," said Henry J. Prebys, the curator of domestic life for the Henry Ford Museum.

Soon the staff realized there were major flaws in the story of Susquehanna. After doing tree-ring dating on the beams of the house and hiring King to do archeological work on the home's Maryland site, it was determined the house wasn't so old. It likely dates to the 1830s, Prebys and King said.

So the tombstone was taken off outdoor display. It was already suffering the effects of 40-odd Michigan winters. And if the tombstone was going, museum staff figured, so should Rousby's remains.

The museum got a court's permission to exhume the body, Prebys said, and to study it. A mortuary scientist found incomplete skeletons, including two skulls. "We found there were at least bones from three different people," Prebys said. None, he said, were those of a Caucasian male.

"We had no idea where they came from," he said. That meant they had no idea where to return them. So a court gave the museum permission to have the bones cremated.

No one knows where Rousby's remains are. His tombstone, meanwhile, stayed on a shelf in storage in Michigan, forgotten for nearly two decades. At the Ford museum, the tour of Susquehanna, which remained on display, now told a story of antebellum Maryland and life in a border state as the Civil War was breaking out.

Joan McGill Kocen of Lusby knew the story of Rousby and in 2001 she and her husband traveled to Dearborn to see the tombstone. Wanting it back in Southern Maryland, she contacted anthropologist King, who had studied Rousby and Susquehanna for years. At Kocen's urging, King secured the stone's return to Maryland.

"Considering what it's been through, it's in pretty good shape," King said.

The Navy would like to restore and display the stone, said spokesman John Romer, but "the funding is not available." Retired Rear Adm. L.F. "Gus" Eggert, head of the Patuxent River Naval Air Museum Association, which is building an expanded museum on the base, said his facility isn't a proper home for the artifact.

King hopes that a suitable spot can be found. "If it is not displayed now," she said, "at least it is protected."

Chapter notes

Most chapters soon will come out of summer hibernation. Here is information on how to contact them.

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 does not have monthly meetings, but tries to stay active with field projects. Currently it plans to explore rockshelters reported in the North Branch of the Patapsco River. The chapter will continue to survey and identify potential archeological sites for future exploration and will begin finalizing the 10-year Big Gunpowder Rockshelter Survey Project. Contact 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

August 22-26: Mini-field school, working on a rockshelter in Montgomery County. On August 23, primitive technologist Tim Thoman will be giving a workshop on prehistoric methods of fire-making and flintknapping.

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. ContactJoy Hurst at 301-663-6706 or hurst_joy@hotmail.com . Chapter website: www.digfrederick.bravehost.com

Northern Chesapeake

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

August 28: Annual picnic. Susquehanna State Park.

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

September 12: Lee Preston will speak on "Searching for the First Americans: How Far Have We Come in 35 Years?"

October 10: Lee Preston on "A History of Longwood: From the 18th into the 21st Century."

November14: 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

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Submissions welcome. Please send to Myron Beckenstein, 6817 Pineway, University Park, MD 20782, 301-864-5289 or myronbeck@aol.com

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