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Newsletter of the Archeological Society of Maryland, Inc.

www.marylandarcheology.org

Another boost for coastal first Americans

By Nicholas St. Fleur

Condensed from the New York Times, June 5, 2018

How did early humans first enter the Americas?

After crossing into Alaska, the Ice Age adventurers may have trekked along two routes: either by foot through the interior of present-day Canada through a grassy passageway between two large ice sheets or they moved south along the Pacific Coast.

In recent years support for the coastal route has grown from archeological finds, such as 13,000-year-old footprints on an island in British Columbia. Now, geologists studying boulders and bedrock on Alaska's southeastern islands have found evidence of an ice-free route some 17,000 years ago down the coast that would have allowed human travel.

"We're not definitively saying they took the coastal route," said Alia Lesnek, a graduate student at the University at Buffalo and lead author of the study. "We have some of the first direct evidence that that was something that could be done."

The finding, published in the journal Science Advances, supports the theory that the first people to populate the Americas were seafarers traveling from island to island.

In the summer of 2015, Lesnek hopped out of a helicopter into a grassy valley on Baker Island in southeastern Alaska. There, she spotted a large gray boulder, that to most people may have appeared unremarkable. But to Lesnek, the rock's smooth surface and rounded edges were clues to its ancient past: it had been plopped onto the landscape thousands of years earlier by giant glaciers.

She took out a power saw with a blade as wide as a grapefruit and with two hands cut into the rock. After making a chip a few centimeters deep, she used a sledgehammer and chisel to knock the surface piece loose. It was one of the many boulder and bedrock samples she and her colleagues collected from four different islands in the Alexander Archipelago of southeastern Alaska.

Back at the lab, the team determined how long ago the rock samples had been trapped by ice sheets. Glaciers are like slow-moving rivers that pick up rocks and move them. As they sit on the Earth's surface, they are exposed to cosmic radiation, which the scientists can analyze.

"It's kind of like a rock sunburn," said Lesnek.

The team concluded the islands had been covered by ice sheets up until about 15,000 to 17,000 years ago. The finding suggests that the glaciers covering that part of the Pacific Coast melted and possibly created a pathway for humans at the right time.

The dating coincides with recently discovered archeological and genetic evidence that suggests the first pulse of human migration into the Americas was around 16,000 years ago, the team said. The ice sheets covering Canada's inland corridor did not melt until 13,000 to 14,000 years ago, according to Jason Briner, a

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Election time: Look for your ASM ballot in the mail

An election is being held by ASM this year for all officers and members of the board of trustees. One of the officer spots is contested: Information on the candidates appears on the back of the ballot. All positions have an opportunity for a write-in vote. Ballots should be mailed to Myron Beckenstein, 6817 Pineway, University Park MD 20782, marked ASM. Or bring them to the Annual Meeting in Havre de Grace October 13.

Upcoming events

October 13; ASM Annual meeting in Havre de Grace

November 1-4: Eastern States Archeological Federation annual meeting, Watertown, N.Y. esaf-archeology.org

Volunteer opportunities

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

ASM Tuesday Volunteer Lab: The lab in Crownsville. Contact Charlie Hall at Charles.Hall@MHT or Louise Akerson at lakerson1@verizon.net Currently the lab is dealing with artifacts from Fells Point in Baltimore.

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

The Smithsonian Environmental Research Center seeks participants in its Citizen-Scientist Program in archeology and other environmental research programs in Edgewater. Field and lab work are conducted Wednesdays and on occasional Saturdays. Contact Jim Gibb at jamesggibb@verizon.net

Montgomery County for lab and field work volunteers, contact Heather Bouslag at 301 563 7530 or Heather.Bouslog@montgomeryparks.org

The Anne Arundel County Archaeology Program and the Lost Towns Project welcome volunteers in both field and lab at numerous sites. Weekdays only. Email volunteers@losttownsproject.org or call 410 222 1318.

Mount Calvert. Lab work and field work. 301 627 1286.

Jefferson Patterson Park invites volunteers to take part in its activities, including archeology, historical research and conservation. Contact Ed Chaney at ed.chaney@maryland.gov or 410 586 8554.

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

UPAG/Howard County Recs and Parks invites volunteers interested in processing collections and conducting historical research to contact Kelly Palich at Kpalich@howardcountymd.gov or 410-313-0423.

CAT corner:

A Thursday evening workshop (6 to 9) is scheduled for August 23. Zachary Singer and Amelia Chisholm will talk about Native American ceramics identification at the Anne Arundel County's Archaeology Lab at Historic London Town, 839 Londontown Road, Edgewater. Reserve a spot by clicking http://signup.com/go/RquVUWf For additional information or questions, email Zac Singer at Volunteers@losttownsproject.org

For other CAT information see the ASM website or contact Belinda Urquiza at burquiza@comcast.net

SARAH GRADY has stepped up and will be the new director of the CAT program. She has extensive field experience and recently got a master's degree in archeology from the University of Maryland, College Park. She replaces Belinda Urquiza

Learning from a past that learned from a past

By Annalee Newitz

Condensed from the Washington Post, July 3, 2018

During the eighth century, a new kind of civilization arose in New Mexico's Chaco Canyon. It started a social movement that swept across what is now the U.S. Southwest, transforming people's beliefs about how to live, worship and farm. For the next six centuries, Ancestral Puebloan peoples built their communities in imitation of the ones at Chaco, celebrating its culture.

But as generations passed, that culture became a rigid tradition, representing a history that some people wanted to escape. As the 14th Century drew to a close, the entire Chaco population left, never to return.

For archeologists, the Chaco phenomenon offers a chance to understand the rise and fall of a cultural ideal. Though this ideal may have originated between the walls of Chaco Canyon, its power reached far beyond. When conditions changed, it appears that the Puebloan people survived only by letting go of tradition.

Some of the most distinctive archeological sites in the United States show what remained when people turned their backs on Chaco after centuries of adulation. Visitors to Chaco Culture National Historical Park in New Mexico can wonder at the remains of 12 "great houses" in the rocky landscape. These monumental sandstone dwellings contain hundreds of rooms, sometimes towering five stories high. The canyon once teemed with people who amassed great wealth.

They also influenced other communities. One hundred miles to the north, in what is now Mesa Verde National Park, people shaped their settlements to resemble those at Chaco Canyon. Perhaps the most famous is called Cliff Palace. It's a great house designed to fit snugly in the crevasse beneath a bulging, rocky overhang. From a distance, the dwelling is almost invisible. Close up, it's an architectural marvel of perfectly interconnected forms, where square walls meet soaring curves of wind-carved stone.

Elsewhere in the region, people in smaller Puebloan villages imitated the Chaco style too. Even when they didn't have the resources to construct great houses, they always re-created the most striking part of great-house architecture: round, subterranean ceremonial rooms known as great kivas. Though kivas were part of Puebloan public life before Chaco Canyon's cultural dominance, the great-kiva tradition there brought an air of formality to these buildings, where benches and sumptuous fire pits had to be arranged on the floor just so.

It seemed that everyone wanted to live like they did in Chaco Canyon. And then times changed.

Arizona State University anthropologist Katherine Dungan studies a group of Ancestral Pueblo settlements hundreds of miles from Chaco Canyon on the border with Arizona. Most of these settlements date to the 1000s, about 300 years after the rise of Chaco, and all have kivas that reflect aspects of the Chaco style.

Dungan calls it "Chaco conservatism." She means that people were conserving older styles, but she's talking about cultural conservatism, too: "You have people who are replicating and repeating an ancient tradition."

But what was that tradition? Dungan and other archeologists believe that Chaco culture was a form of religion, but it was also highly political. In the 700s, small villages in Chaco Canyon blossomed into much larger settlements centered around great houses with multiple kivas. Great-house residents accumulated wealth on an unprecedented scale, with storage bins full of turquoise, cacao and imported luxuries. Their kivas were roofed with enormous pine timbers that laborers carried more than 60 miles from the Zuni mountains.

Meanwhile, ordinary people in Chaco Canyon led relatively humble lives, with few possessions. The distance between their experiences and those of people in the great houses grew over time. People in great houses dined on fancier food, such as elk and deer, while others ate small game.

Still, outsiders flocked to Chaco Canyon, lured by the promise of plenty and aided by a network of roads that joined the canyon's great houses to outlying areas. Over the next few centuries, united by Chaco religion and trade, far-flung villages came into contact with one another and people moved freely between them. Dungan noted that migration was always a pattern, but during the 1000s it reached a fever pitch.

As the population grew, people cleared nearby forests to plant corn. It seemed like a good idea until Chacoans belatedly realized that the forests were home to the deer whose meat and hides they prized. Just as the deer supply began to dwindle, a drought hit in the 1100s, devastating crops. For the next couple of generations, we see skeletal remains marked by violent death throughout the Pueblo world. Bones show signs of

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Who should get the Mayre Award this year?

This year, as every year, ASM will present its highest honor, the William B. Marye Award, at is fall meeting, this year Oct. 13 in Havre de Grace. Given for 35 years, since 1983, the award honors someone who has made "outstanding contributions to Maryland archeology."

The recipient need not be a member of ASM, a Marylander or even an archeologist, as past awards have shown. Last year's winner was outgoing State Terrestrial Archeologist Dennis Curry. A complete list of former winners appears on the nomination form which accompanies this newsletter.

Do you know someone who should be added to the list? Now is your chance to make it happen. Submit the name and the reasons the person deserves the award (specifics, not generalities help the award committee decide). Past nominations are not kept so people must be renominated to be eligible.

The form must be received by committee chairman Valerie Hall by August 17. Her address is on the form.

blunt-force trauma, mutilation and burning, while mass graves suggest that there were massacres.

What happened after the height of Chaco's influence is remembered by the Pueblo tribes living in the region today. Alfonso Ortiz, an anthropologist from the Ohkay Owingeh Pueblo tribe, wrote in his book "The Tewa World," that elders had "detailed knowledge" of a Chaco-influenced region to the north where he speculates the tribe may have originated. The Tewa origin story describes a series of difficult migrations, as does the origin story of the Hopi.

Pennsylvania State University computational archeologist Stefani Crabtree said the evidence paints a portrait of a great civilization challenged by political problems and environmental disaster. Using data about population density, climate and food availability, her simulations can predict what kinds of social structures would emerge. "When things are good, hierarchy develops," she said. "But that falls apart when climatic conditions make it harder."

Another drought hit the Southwest in the late 1200s and suddenly there was another spike in migrations. But this time, people left the Chaco world permanently.

That's when things get interesting. As people fanned out from Chaco and Mesa Verde, we see new kiva styles emerging in outlier communities. In the northern parts of Dungan's study area, kivas grow much larger and more informal. Sometimes people even built them with no roofs and a simple, shallow fire pit that would never pass muster in the formal world of Chaco Canyon. Some of these kivas are placed in open plazas so large they could hold everyone in the village. Meanwhile, in the south, a Puebloan culture called Mogollon took hold. Over time, Mogollon kivas grew smaller, rectangular and even more private.

All these communities were roughly the same size and their residents lived as farmers in very similar environments. These changes, said Dungan, are "not a product of natural differences, but different choices being made." Chaco conservatism was being transformed by social experimentation.

It's tricky for scholars to know exactly what these transformations mean. University of Pennsylvania archeology researcher Joseph "Woody" Aguilar is enrolled in San Ildefonso Pueblo tribe and he cautioned we can't be sure whether these villages were rejecting Chaco culture or simply reimagining it for a new era.

What seems certain, at least to University of Notre Dame archeologist Donna Glowacki, is that the Chaco world was collapsing. She studies the period when people abandoned the traditional Chaco centers and she says the strife and environmental troubles were heightened in the early 1300s.

"That's when people say, 'We really do have to move somewhere else, and we can't keep the kinds of social organization … connected to Chaco.' " She sees the hybrid kiva forms as signs that Ancestral Puebloan culture was highly resilient, capable of changing rapidly to deal with "dramatic climatic shifts."

Crabtree added that kivas are ultimately places for social communication, whether in religious rituals or community meetings. "As their societies changed, they invented new ways to talk to each other," she said. And that helped them find "new ways to deal with social friction and friction with the ecosystem."

Today, we can see traces of what helped them survive in hybrid kivas that honored ancestral traditions but thrived on changes brought by diverse groups. By learning to communicate in new ways, they built a culture that survived.

MAC Lab gets BCUA's artifact collection

By Patricia Samford

Director, Maryland Archaeological Conservation Laboratory

It somehow seems appropriate that the acquisition by the State of Maryland of many of Baltimore's most important artifact collections would occur during April — Maryland's Archaeology Month. These collections, which were generated through the work of the Baltimore Center for Urban Archaeology, will be curated by the Maryland Archaeological Conservation Laboratory (MAC Lab) at Jefferson Patterson Park and Museum.

The formation of the Baltimore Center for Urban Archaeology in April of 1983 was arguably the single most influential action affecting archeology in the city. Mayor William Donald Schaefer, impressed by the Archaeology in Annapolis project, decided that a similar program was needed to promote heritage tourism in Baltimore.

Mayor Schaefer envisioned excavations as a way, through the media and public visitation, of promoting Fallswalk, a new historic walking trail along Jones Falls. In establishing the center, Schaefer instituted the first public archeology program ever funded by a major U. S. city.

Over the next 15 years, the Baltimore Center for Urban Archaeology conducted historical research on 53 city properties, resulting in 21 excavations. Some of the most important projects included the Clagett Brewery (18BC38)—one of Baltimore's earliest breweries—along Jones Falls, and Cheapside Wharf (18BC55), where the Inner Harbor is located today. The center's work generated around 500 boxes of artifacts—collections that have revealed important evidence about the city's past and its important role as a port city.

Elizabeth A. Comer directed the BCUA from its inception in 1983 until 1988, when she left to work in tourism in the Schaefer administration. Upon her departure the direction of the BCUA was shared by Kristen Stevens Peters and Louise Akerson. Louise, who had been the BCUA's lab director since 1983, assumed overall direction of the BCUA when Kristen left in 1990 and continued in that role until her retirement in 1996.

Esther Doyle Read was the final director of the BCUA until it was dissolved, along with the City Life Museums, in 1997.

The collections generated through the center's work were acquired by the Maryland Historical Society. For the next 20 years, the collections and the records associated with the excavations were unavailable to researchers and students. Negotiations between the State of Maryland, the City of Baltimore and the Maryland Historical Society resulted in the collections being turned over to the state in April.

The MAC Lab has begun to make the collections available to the public. Over the next several months, artifacts from the collections will begin to be added to the *Diagnostic Artifacts in Maryland* website and also to *Maryland Unearthed*, a website that allows the public and researchers to learn more about the collections at the lab.

For more information about this collection or the MAC Lab contact me at patricia.samford@maryland.gov.

Another boost for coastal first Americans

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geologist at the University at Buffalo and an author on the study.

"Our data suggest the coastal route became available 17,000 years ago," Briner said. "That's like 4,000 to 3,000 years earlier than when the inland route opened."

The team also dated some seal bones that had been previously discovered in a coastal cave and found that the animals were present around 17,000 years ago. The bones suggested that if people had taken the coastal route they would have found food.

Briner said their study only looked at about 10 percent of the entire coastal corridor and that future work will aim to apply the same dating methods on other parts of the route.

"Although the research does not prove the coastal migration hypothesis, it certainly strengthens it," said E. James Dixon, an anthropologist and emeritus professor at the University of New Mexico who was not involved in the paper.

Drone finds buried 500-ft-wide Irish henge

By Daniel Victor

Condensed from the New York Times, July 13, 2018

It took an unusually brutal drought for signs of a 5,000-year-old monument to suddenly appear in an Irish field, as if they had been written into the landscape in invisible ink.

On Monday, Anthony Murphy, an author and photographer who runs the Mythical Ireland website, sent a camera-enabled drone high above the Brú na Bóinne archeological landscape, a Unesco World Heritage Site about 30 miles north of Dublin. He suspected that recent dry conditions might reveal evidence that a henge — a man-made enclosure from thousands of years ago thought to serve as a gathering place — had once been there.

What he and a friend saw in the images shocked him: a series of discolorations in the farmland, caused by differences in soil, spread about 500 feet wide in a perfectly circular pattern. He had flown the drone over the same field many times before and never saw a hint of what was now perfectly clear, he said.

It has been more than 40 days since the Dublin area has had significant rainfall, and the dearth of water had left the field scorched by the sun.

But archeologists say the soil where people of the Neolithic age likely put large timber posts can hold more residual moisture, allowing it to better cope with drought conditions and display a healthier shade of green. The timber would have rotted away over time, but the soil would maintain its differences.

Archeologists already considered the area of great historical importance. There are several other henges in the area and the new one was found a few hundred meters south of the Great Passage Tomb of Newgrange, one of the largest draws for thousands of tourists per year.

Michael MacDonagh, chief archeologist for Ireland's National Monuments Service, called it a "once-in-a-lifetime" find that would "add greatly to our knowledge of this magical archeological landscape." The pattern was about 500 feet wide, potentially big enough to hold a few thousand people, and estimated to be 5,000 years old.

While evidence of several henges has been found in the area, archeologists still know little about them. Stephen Davis, an archeology professor at University College Dublin, said researchers are unable to precisely date the henges from the photos. If they looked below the ground, they would likely find charcoal, stone tools and bone, he said — but the site it is on private property.

MacDonagh said the National Monuments Service would continue to research the site, in consultation with the landowner, who has not been identified.

Murphy, who lives about 10 minutes from the site, said he was amazed that an area that had long been under intense scrutiny could still hold such a secret.

"I've been studying the landscape for 20 years and I never thought I'd make a discovery," he said. "I thought the archeologists had discovered everything there was to be revealed."

Northern Chesapeake to host ASM's annual meeting

This year's ASM Annual Meeting will be hosted by the Northern Chesapeake Chapter at the historic St. John's Episcopal Church in Havre de Grace on October 13th.

The morning ASM business meeting will be followed by a series of 11 short vignettes highlighting the activities of this chapter, as well as the Steiner Memorial Lecture focusing on the British attack on the Town in 1813. Photos, maps and artifacts supporting each subject will be on display throughout the day.

Registration for the event will include an on-site buffet sandwich bar to allow a tour of the 1807 Church during the lunch break.

Adjournment at 3 p.m. will allow attendees to visit some of the many local attractions. Nearby bed and breakfast lodgings, as well as motels, are available for those wanting to make the drive on Friday or stay over until Sunday."

Is Lost Colony stone really a forgery?

By Gillian Brockell

Condensed from the Washington Post, July 5, 2018

One of the mysteries of America's founding may soon be illuminated. This fall, new research may confirm the authenticity of an engraved stone found near the Lost Colony of Roanoke — a stone dismissed for decades as a forgery.

"If this stone is real, it's the most significant artifact in American history of early European settlement," said Ed Schrader, a geologist and president of Brenau University in Georgia, where the stone is kept. "And if it's not, it's one of the most magnificent forgeries of all time."

On July 4, 1584, English explorers sent by Sir Walter Raleigh landed on Roanoke Island, in what is now North Carolina. After a botched attempt to establish a settlement, Raleigh sent a second group of colonists in 1587, led by John White. With him he brought his adult daughter, Eleanor White Dare, and his son-in-law, Ananias, a stonemason. Soon after they arrived, Dare gave birth to a daughter, whom she named Virginia.

The 117 colonists arrived too late to plant crops and their situation quickly grew desperate. They persuaded White to return to England to plead for help. White arrived amid the Anglo-Spanish War, meaning every ship was commandeered to fight the Spanish Armada. He wouldn't return to Roanoke for nearly four years.

When he finally did, he found the colony deserted. There were no skeletal remains indicating the settlers had been attacked. The fort was dismantled, showing they hadn't left in a hurry. And on a fence post was carved the word "Croatoan" — the name of a friendly Native American group nearby.

White wanted to launch a search, but the sailors he was traveling with refused. They'd only agreed to stop by Roanoke on their way back to Europe from the Caribbean, and there was a storm coming. White left with them the next day and no one has heard from the Roanoke Colony since.

Except maybe we have and just didn't realize it. In 1937, a California tourist walked into the history department of Emory University in Atlanta with a 21-pound engraved rock he said he'd found in a swamp while traveling through North Carolina. It immediately caught the eye of Haywood Pearce Jr., an Emory professor who also served as vice president of Brenau, a small women's college in Gainesville, Ga.

On one side, the engraving appeared to be a grave marker, reading, "Ananias Dare & Virginia Went Hence Unto Heaven 1591 Anye Englishman Shew John White Govr Via." On the other side, the inscription was much longer and appeared to address White as "Father": "Soone After You Goe for England Wee Cam Hither Onlie Misarie & Warre Tow Yeere … Ye Salvages Faine Spirits Angrie Suddaine Murther Al Save Seaven Mine Childe Ananais to Slaine wth Much Misarie."

It was signed "EWD" — the initials of Eleanor White Dare.

The inscription also hinted that there were other stones to be found. According to the Brenau Window, Pearce transferred the stone from Emory to Brenau soon after, and then offered the public a bounty for the discovery of any other stones.

"And so, amazingly, all these additional stones that had been sitting around in the woods of North Carolina for 500 years just started showing up," Schrader told The Washington Post. "You know, for 500 bucks a pop. So that's just what happens, history of mankind, or at least, the free market."

Within four years, nearly 50 more engraved stones surfaced from all over Georgia and North Carolina, mostly by a Georgia stonecutter. A team from the Smithsonian Institution visited and made a preliminary determination that the stones appeared authentic. Pearce published papers and made speeches, another professor wrote a play, and there was even talk of a Hollywood movie directed by Cecil B. DeMille.

And then came an 11,000-word exposé in the Saturday Evening Post, unmasking the Georgia stonecutter as a forger and hinting that Pearce, in a bid to make his college famous, might be in on the hoax.

"Isn't it extraordinary to find [the words] 'primeval' and 'reconnoitre' when they do not appear in Shakespeare?" the article indicted.

Overnight, the magnificent find was a worthless pile of rocks.

As the decades passed, interest in the stones would occasionally rekindle. A valid and lingering question was: Was it unfair to lump the first stone in with all the fakes? Could it perhaps be real?

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In the past few years, researchers have been taking another look. For one, the letters etched on the first stone look very different from the others. It doesn't contain any suspiciously modern words as the others do. Plus, Dare was "moderately educated," Schrader says, and her husband was a stonemason. It's reasonable to think she may have learned the skill from him.

In 2016, Schrader had a sample of the stone analyzed by the University of North Carolina at Asheville, exposing the quartz's bright white interior.

"The original inscription would have been a stark contrast to the weathered exterior," science writer Andrew Lawler wrote for National Geographic. "A good choice for a Roanoke colonist but a poor one for a modern forger."

This fall, a Brenau professor will assemble a team of outside experts to analyze the language more thoroughly. The type of English that's on the stone was really only used for about a hundred years, so it's a nice time marker to be able to study," Schrader said.

Lawler has a new book delving into the mystery. And, in a Washington Post column, he noted another group fascinated by the Roanoke story: white supremacists.

Starting in the 19th Century, Dare's daughter Virginia, the first English child born on this continent, became a symbol for white purity, Lawler writes. Tales told of her chasteness living among "wild" Native Americans; at the height of Jim Crow, a popular poem called her the "heir of civilization."

If the stone turns out to be real, that would mean Virginia Dare died when she was 3 or 4 years old at the hands of Native Americans. Schrader isn't concerned about what white supremacists will think of that.

Chapter News

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

Anne Arundel

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

Central Chapter

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

Charles County

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

Mid-Potomac

The chapter meets the third Thursday of the month at 7:30 p.m. at Needwood Mansion in Derwood. Dinner at a local restaurant at 5:30 p.m. Contact Don Housley at donhou704@earthlink.net or 301-424-8526. Chapter website: http://www.asmmidpotomac.org Email: asmmidpotomac@gmail.com Facebook: www.facebook.com/pages/Mid-Potomac- Archaeology/182856471768

Monocacy

The chapter meets in the C. Burr Artz Library in Frederick the second Wednesday of the month at 7 p.m. For more information, visit the chapter's web page at digfrederick.com or call 301-378-0212. The chapter does not meet in July or August. If Frederick County schools close early or are closed all day because of inclement weather, the presentation will be rescheduled.

Northern Chesapeake

Meetings are usually the second Wednesday of the month. Members and guests assemble at 6:30 for light refreshments. A business meeting at 7 is followed by the presentation at 7:30. Contact Dan Coates at 410-273-9619 or dancoates@comcast.net Website: http://sites.google.com/site/northernchesapeake

September 12: Preparations for the Saturday October 13 ASNC hosting of the ASM Annual Meeting.

St. Mary's County

Meetings are the third Monday of the month at 6:30 p.m. at the Joseph D. Carter State Office Building in the Russell Conference Room, Leonardtown. For information contact Chris Coogan at Clcoogan@smcm.edu

Upper Patuxent

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

Western Maryland

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

September 15: Appalachian Festival at Frostburg State University, 10 to 5. The WMD Chapter will man a booth with displays and information on Maryland archeology.

September 28: William Bauman will speak on the Lockhouses of the C&O Canal.

October 26: Barbara Israel will talk on "The History of Coppermining in 18th and 19th Century Maryland."

November 17: Chapter field trip to Fort Ashby, WV to examine the recent archeology of the site of the French & Indian War fort built in 1755.

December: No meeting due to the holidays.

January 25, 2019: Our annual SHOW & TELL program where the audience is invited to bring in an item of interest to share with the membership.

The Archeological Society of Maryland Inc. is a statewide nonprofit organization devoted to the study and conservation of Maryland archeology.

ASM members receive the monthly newsletter, ASM Ink; the biannual journal, MARYLAND ARCHEOLOGY, reduced admission to ASM events and a 10-percent discount on items sold by the Society. Contact Membership Secretary Rachael Holmes at 875 Boyd Street, Floor 3, Baltimore, MD 21201 for membership rates. For publication sales, not including newsletter or Journal, contact Dan Coates at ASM Publications, 716 Country Club Rd., Havre de Grace, MD 21078-2104 or 410-273-9619 or dancoates@comcast.net

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